THE JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,847.—NEW SERIES.] FRIDAY, AUGUST 26, 1904;—ELLUL 15, 5664. |PRICE 2D.

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 5 lines—about 28 words—and 6d. per line after]

BIRTHS.

APFELBAUM.—On Friday evening, the 19th of August, at 228, Cheetham Hill-road, Manchester, the wife of **ISIDOR APFELBAUM**, of a son. Bris Milah, Saturday at 12. Relatives and friends please accept this, the only intimation.

COTTON.—On the 22nd of August, at 6, Priory-road, Edgbaston, Birmingham, to Mr. and Mrs. **B. M. COTTON**, a daughter.

FREEMAN.—On Saturday, the 20th of August, at Strathavon, Fortwilliam Park, Belfast, the wife of **SAMUEL FREEMAN**, of a daughter. No cards.

GOLDFOOT.—On Tuesday, the 23rd of August, 1904, at Bailey-street, Brynmawr, South Wales, the wife of **ISAAC GOLDFOOT**, of a daughter. Relatives and friends please accept this, the only intimation.

GROSS.—[By cable].—On the 18th of August, at Beaconsfield, South Africa, the wife of **FRANK GROSS** (née Lillie Lena Jacobs), of a son.

ISAACS.—On the 29th of July, 1904, at May Villa, London-road, Sea Point, Cape Town, the wife of **JUDAH** (Fred) **ISAACS**, of a son.

ISRAEL.—On the 19th of August, at 31, Walnut-street, Hightown, Manchester, the wife of **HENRY ISRAEL**, of a son. Bris Milah to-day (Friday), 10 o'clock. Relatives and friends are welcome.

JOSEPHS.—On Saturday, the 20th of August, at "San Toy," 107, Brondesbury-villas, N.W., the wife of **LIONEL I. JOSEPHS** (née Leah Harris) of a daughter.

KOSSICK.—On the 21st of August, 1904, Mrs. D. **KOSSICK** (née Essie Gabutt), of a son. Bris Milah, Sunday, August 28th, at 11 o'clock, at 60, Vespasian-avenue, South Shields. Relatives and friends are cordially invited. The only intimation.

PRAGER.—On the 20th of August, at 99, Marlboro-road, Broughton, Manchester, the wife of **FREDERICK PRAGER** (formerly of London), of a son; mother and child doing well. Bris Milah, Saturday next, 11.30. The only intimation. No cards.

WEINBERG.—On Friday, the 19th of August, at 15, Petworth-street, Cheetham, Manchester, the wife of **HENRY WEINBERG**, of a son.

WOLFE.—On the 18th day of August, at 21, Plymouth-grove, Manchester, the wife of **BARON WOLFE**, of a son.

BARMITZVAH.

HART.—**JOSEPH**, eldest son of Mr. and Mrs. **EMANUEL HART**, "Richmond Cottage," Parkholme-road, Dalston, N.E., and grandson of Mr. and Mrs. Samuel Moses, "Brinkburn," Stamford-hill, N., will read a portion of the Law on Saturday next, the 27th of August, at the South Hackney Synagogue, Devonshire-road, South Hackney, N.E.

ROSENBERG.—**ERNEST SAUL**, third son of Mr. and Mrs. L. **ROSENBERG**, 67, Moss-lane West, will read a portion of the Law and the הפטורה of פ׳ נצבים וילך, at the South Manchester Synagogue, September 3rd. At home Sunday, the 4th, from 3. Relatives and friends please accept this, the only intimation.

RUBINSTEIN.—**MAURICE**, third son of Mr. and Mrs. S. **RUBINSTEIN**, of 5, St. James-square, Hull, will read a portion of the Law at the Linnæus-street Synagogue, on Saturday September 3rd, at home Saturday. Relatives and friends please accept this, the only intimation.

FIANCES.

DAVIS : HARRIS.—**JENNIE**, eldest daughter of Mr. and Mrs. **AARON DAVIS**, of 34, Grafton-street, to **EMANUEL** (Manny), eldest son of Mr. and Mrs. **HENRY HARRIS**, of 2, Bancroft-road, Mile End.

MARRIAGES.

FRANKEL : GOLDMAN.—On Thursday, the 18th of August, at the Temple, Rue Notre Dame de Nazareth, Paris, by Monsieur le Rabbin David Haguenau, assisted by the Rev. Nathaniel Durlacher, **THÉRÈSE**, eldest daughter of Mr. and Mrs. **SALOMON FRANKEL**, of 62, Rue du Temple, Paris, to **JOSEPH GOLDMAN**, 4, Rue de Chantilly, Paris, son of Mr. and Mrs. Myer Goldman, 14, Stoke Newington Common, London.

FREEDMAN : GABRIEL.—On the 24th of August, 1904, at the Hampstead Synagogue, by the Rev. Dayan Hyamson, assisted by the Rev. W. Stoloff, **ADDIE**, daughter of Mr. and Mrs. **JOSEPH FREEDMAN**, of 80, Brondesbury-road, Kilburn, to **GABRIEL**, son of Mr. and Mrs. **ISAAC GABRIEL**, Woolwich.

New Year Greetings.

SPECIAL PAGES will be reserved for NEW YEAR GREETINGS in the "JEWISH CHRONICLE" of September 9th (ערב ראש השנה). Many will no doubt be glad to avail themselves of this convenient medium to send New Year Greetings to their friends.

The Charge will be at the prepaid rate of **3/6** per 30 words, and these announcements should be sent to the office,

2, FINSBURY SQUARE, E.C.,

as early as possible, but

Not later than Wednesday, September 7th.

MARRIAGES.

GOLDBERG : LEVENE.—On Wednesday, the 17th of August, at the Central Synagogue, Great Portland-street, W., by the Rev. Michael Adler, assisted by the Rev. Lionel Geffen, **GERTRUDE**, youngest daughter of Mr. and Mrs. E. H. **GOLDBERG**, of 33, Tavistock-square, W.C., to **DAVID LEVENE**, of 2, Bloomfield-court-mansions, Maida Vale, W., third son of Mr. and Mrs. S. Levene, of Southampton.

GOLDBLUM : AGI.—On the 3rd of August, 1904, at the Duke's Place Synagogue, **ISAAC**, the youngest son of Mr. and Mrs. F. K. **GOLDBLUM**, of 100, High-street, Whitechapel, E., to **THERESA**, second daughter of Mr. and Mrs. R. **AGI**, of Paris.

JONATHAN : YODIDIO.—On the 16th of August, at the North Manchester Synagogue, by the Rev. J. H. Valentine, assisted by the Revs. J. Cantor and S. Matz, **FANNY**, youngest daughter of Mrs. **ESRIEL JONATHAN** to **ABE MORRIS**, eldest son of Mr. and Mrs. H. J. **YODIDIO**.

MYERS : ISAACS.—On the 17th of August, 1904, at the New Synagogue, Great St. Helen's, by the Rev. M. A. Epstein, assisted by the Rev. S. Levy, M.A., **PHŒBE**, second daughter of **ISRAEL** and the late **ALICE** (**ELSIE**) **MYERS**, of 427, Mile End-road, to **JOSEPH**, second son of Mr. and Mrs. **MORRIS ISAACS**, of 1c, Tredegar-square, Bow.

NATHAN : JACOBS.—[By cable.]—On the 23rd of August, 1904, at Park Synagogue, Johannesburg, **EDWARD A. NATHAN**, M.D., B.Sc., eldest son of the late L. E. Nathan, of 3, Loudoun-road, London, to **LIZZIE**, third daughter of **ELIAS JACOBS**, of 193, Sutherland-avenue, London.

RICH : FRANK.—On August the 23rd, at the Borough New Synagogue, by the Rev. F. L. Cohen, assisted by the Rev. M. L Cohen, **SARA**, elder daughter of Mr. and Mrs. S. W. **RICH**, of 17, Aytoun Road, Brixton, to **SIDNEY**, younger son of Mr. and Mrs. **GUSTAV FRANK**, of 30, Clapham-road.

ROCO : VAN RYN.—On the 23rd of August, at the Spanish and Portuguese Synagogue, Bevis Marks, by the Rev. the Haham, assisted by the Rev. J. Piperno, **ESTHER**, eldest daughter of the Rev. S. J. and Mrs. **ROCO**, to **HENRY VAN RYN**.

SILVERSTONE : GOLDBLOOM.—On the 17th of August, 1904, at the Great Synagogue, by the Rev. M. Hast, **REBECCA**, third daughter of Mrs. and the late Mr. P. **SILVERSTONE**, of 119, Commercial-street, E., to **ABRAHAM**, eldest son of Mr. and Mrs. J. **GOLDBLOOM**, of 19, St. Marks-street, E.

SILVER WEDDINGS.

HART : JACOBY.—On the 27th of August, 1879, at the residence of the bride's brother, Jonas Hart, Esq., 7, St. James'-square, Wolverhampton, by the Rev. I. Greenberg, **SOPHIA HART** to **BERNARD JACOBY**.—4. St. Bede's Park, Sunderland.

HEISER : NATHAN.—On the 20th of August, 1879, at the Great Synagogue, by the Rev. M. Keizer, assisted by the Rev. S. M. Gollancz, **SAMUEL**, eldest son of **ABRAHAM HEISER**, to **JULIA**, only daughter of the late **SAMUEL NATHAN**, of Portsmouth.—41, Pembury-road, Clapton, N.E.

DEATHS.

ASHCROFT.—On the 19th inst., at the residence of her daughter (Mrs. Victoria Jukes), 375, Lodge-road, Birmingham, **ROSE**, the beloved wife of **WM. ASHCROFT**, and eldest daughter of the late Lewis Cohen, of London. May her dear soul rest in peace.

DEATHS.

ASHER.—On the 21st of August, at the Nursing Home, Warrington Lodge, **PHILIP**, elder son of the late **ASHER ASHER**, M.D., aged 38.

COHEN.—On the 14th of August, at Bonn, Germany, **IRVING J. COHEN**, formerly of Yokohama, second son of Laurance H. and Sarah Cohen, all of New York.—Habsburgerstr. 2, Berlin, W.

DE FRIES.—On the 22nd of August, at 51, Nieuwe Keizersgracht, Amsterdam, **MATILDA**, the beloved mother of S. **DE FRIES**, of 6, Freeman-street, Spitalfields, aged 78 years. Deeply mourned by her sorrowing sons, relatives and friends. May her soul rest in peace. Shiva at Amsterdam.

EPSTEIN.—On the 23rd of August, at 5, Shaw-street, Cheetham, Manchester, late of Tauroggen, Russia, **ABRAHAM JOSEPH EPSTEIN**, beloved father of Morris Epstein, of 3, Grove-place, Hanley, aged 84 years. May his soul rest in peace.

EPSTEIN.—On the 23rd of August, 1904, at 5, Shaw-street, Cheetham, Manchester, **ABRAHAM JOSEPH EPSTEIN**, in his 83rd year. Deeply lamented by his sorrowing sons and daughters, G. Epstein, 68, Cheetham Hill-road, Manchester; M. Epstein, 3, Grove-street, Shelton, Hanley; M. J. Epstein, Longton; S. Epstein, 44, Hilton-street, Manchester; Mrs. T. Kletz, 5, Shaw-street, Manchester; Mrs. Shapira, 56, Meyer-street, Hanley.

GOLDFOOT.—On the 22nd of August, 1904, at Bailey-street, Brynmawr, Sylvia, the dearly beloved youngest daughter of Mr. and Mrs. I. **GOLDFOOT**, in her fifth year. Mourned by her sorrowing parents, brothers and sisters. God rest her dear soul.

KESTENBERG.—On the 22nd of August, at 89, Rookery-road, Handsworth, Birmingham, **PHŒBE KESTENBERG**, dearly beloved mother of Sara and Sophie Kestenberg, and of Mrs. Hinda Nathan, and sister of Mrs. Hannah Solomon, 89, Rookery-road, Handsworth, Birmingham.

MYERS.—On the 19th of August, 1904, **BESSIE**, beloved wife of **WILLIAM MYERS**, mother of Mrs. S. Barnet and Rose Myers, of 128, Whyteville-road, Forest Gate, and Mark, Walter and Sam Myers, of Johannesburg, in her 69th year. South African papers please copy.

RUBENS.—On the 22nd of August, at 95, N. Kerk-straat, Amsterdam, **HARTOG J. RUBENS**, the dearly beloved father of Mrs. F. Mendelson, of 13, Store-street, Bedford-square. Week of mourning at Amsterdam.

SCHISHKA.—On the 19th of August, 1904, after a short illness, **CARRY HANNAH**, daughter of Mr. and Mrs. D. **SCHISHKA**, of 181, Westminster Bridge-road, S. Gone but not forgotten. Colonial papers please copy.

SCHWARTZ.—On the 22nd of August, at 340, Stapleton-road, Bristol, **NANCY**, infant daughter of **SIDNEY** and **FRANCES SCHWARTZ**, aged 7 months. God rest her dear soul. Shiva at above.

WOOLF.—On the 21st of August, **LIZZIE**, beloved wife of **MORRIS WOOLF**, 53, Belmont Park-road, Leyton, London (late of Birmingham and Dublin), in her 52nd year. Deeply mourned by her sorrowing husband, children, and a large circle of friends. God rest her dear soul in peace. African papers please copy.

IN MEMORIAM.

In ever loving memory of our dear wife and mother, **KATIE LEVY**, who departed this life 14th September, 1894, corresponding with the 13th Ellul. May her dear soul rest in peace.—Kennington Lodge, Margate.

IN MEMORIAM.

In ever loving memory of **ROSETTA**, dearly beloved wife of **ABRAHAM COHEN**, 15, Glover-street, Leeds, who departed this life Ellul 17th—September 2nd, 1890, corresponding with Ellul, 5650. May her dear soul rest in peace.

In loving memory of my dear husband, **LOUIS JACOB LYONS**, of Chislehurst, Bournemouth, and 22 and 23, Redcross-street, Cripplegate, who passed away August 27th, 1899. God rest his dear soul.

In ever loving memory of our dearly beloved mother, **FANNY HARRIS**, late of 10, Watney-street, Commercial-road, E., who departed this life 6th September, 1902, corresponding with 4th Ellul, 5662. Gone, but never forgotten. May her dear soul rest in peace.—Sol, I., J. and R. Harris.

In ever loving memory of our dear mother, **REBECCA JACOBS**, who passed away August 27th, 1903. One less on earth, one more in heaven.—H. and J.

In ever loving memory of our darling **BERTIE**, the son of **JOHN** and **PHŒBE WOOLFE**, who departed this life Ellul 15th, August 21st, 1899. God rest his dear soul.

In ever loving and fond remembrance of my dear wife and our loving mother, **ROSEY FRANKAL**, of 204, Amhurst-road, N.E., who departed this life August 23rd, 1901, corresponding with Ellul 8th, 5661. Mother of M. Frankal, 21, Park-lane, Clissold Park, N., and Mrs. J. Rosenbaum, 9, Down's Park-road, N. Gone from sight, ever present in our hearts. God rest her dear soul.

In loving memory of our dear beloved wife and mother, **SOPHIA SCHAVERIEN**, who departed this life August 28th, 1885, corresponding with the 17th of Ellul, 5645. May her dear soul rest in peace. Amen. Gone but never forgotten. American, African and South Wales papers please copy.

MR. E. J. MORRIS with Mrs. MOSS MORRIS and Mr. B. JACOBS with Mrs. ALF. POLLACK, request the pleasure of the company of relatives and friends on the occasion of the marriage of **POLLY**, the eldest daughter of **BARNETT** and the late **BETTY JACOBS**, to **EDWARD**, second son of **EDWARD** and the late **KATE MORRIS**, on Sunday, August 28th, at 46, Sidney-street, Stepney. Reception from 4 to 8. Please accept this, the only intimation. Ceremony at 2 o'clock at the above address.

Return Thanks, &c., continued on page 2.

ALLIANCE
ASSURANCE COMPANY, Ltd
Capital: 5½ MILLIONS STERLING.
INVESTED FUNDS, 10½ MILLIONS STERLING.
Head Office, Bartholomew Lane, London, E.
DIRECTORS
The Right Hon.
LORD ROTHSCHILD, G.C.V.O.
(Chairman)
Charles Edward Barnett, Esq.
Right Hon. Lord Battersea.
F. Cavendish Bentinck, Esq.
Francis Augustus Bevan, Esq.
Percival Bosanquet, Esq.
Hon. Kenelm P. Bouverie.
Thomas Henry Burroughes, Esq.
Francis William Buxton, Esq.
John Cator, Esq.
Victor C. W. Cavendish, Esq., M.P.
Col. the Hon. Everard C. Digby.
Major-General Sir Arthur Ellis, G.C.V.O., C.S.I.
James Fletcher, Esq.
John Hampton Hale, Esq.
Alex. Lawrie, Esq.
Francis Alfred Lucas, Esq., M.P.
Edward Harbord Lushington, Esq.
Hon. Henry Berkeley Portman.
Hon. Lionel Walter Rothschild, M.P.
Hugh Colin Smith, Esq.
Right Hon. Lord Stalbridge.
Lieut.-Col. F. Anderson Stebbing.
Right Hon. the Earl of Verulam.
Sir Charles Rivers Wilson, G.C.M.G., C.B.

AUDITOR: C. L. Nichols, Esq., F.C.A.
ROBERT LEWIS, General Manager.
O. Morgan Owen, } Joint Assistant Secretaries.
T. B. Ponsonby, }
G. J. Lidstone, Actuary.
Marcus N. Adler, Consulting Actuary.

FIRE INSURANCES
Granted at Current Rates of Premium, and Leasehold and Capital Redemption Policies issued.

LIFE DEPARTMENT.
Moderate Rates of Premium.
Large Bonuses, including Interim Bonuses.
Policies Whole World and Indisputable.
Special Policies to cover Death Duties.

Liberal commissions to Solicitors Agents, and Brokers for the Introduction of Business.
Prospectuses, Proposal Forms, and Statements of Account may be had on application.

MR. A. ABRAHAMS, Mr. I. ABRAHAMS, Mrs. B. ISAACS, Mrs. I. ISAACS, Mrs. J. WEINBERG return THANKS for kind visits, letters, cards and telegrams received during the week of mourning for their late beloved father. May his dear soul rest in peace.—93, High-street, Portsmouth.

MR. MORRIS FINE, Bristol; Mr. S. W. FINE, Troedyrhiw; Mr. RUBEN FINE, Abercynon; and Mr. MARKS FINE, Abergavenny; return heartfelt THANKS for kind visits, letters and cards of condolence received during their week of mourning for their beloved mother, Reva Yudess, aged 92, of Salant Russia. God rest her soul in peace. Deeply mourned by her sorrowing children, grandchildren and great-grandchildren.

THE Misses HIRSCHFIELD, Mrs. MUCH, Mrs. BENSTEAD and Mrs. HARVEY return sincere THANKS for visits, letters and cards of condolence received during their week of mourning.

MR. HENRY LEAPMAN, Mr. MOSS LEAPMAN and Miss FANNY LEAPMAN, 4, Devonshire-villas, Brondesbury, N.W., return THANKS for letters and cards of condolence received during their recent bereavement.

MRS. POPPELSDORFF, SONS and DAUGHTERS return THANKS for letters, cards and visits received during the week of mourning for their late beloved husband and father.—York House, 105, Coldharbour-lane, S.E.

THE TOMBSTONE in loving memory of the late RAPHAEL ABRAHAM BLACHMAN, the dearly beloved father of the Rev. S Blachman, of 70, Devonshire-road, Hackney, and the Rev. I. Blachman, of Cardiff, will be SET at Plashet, on SUNDAY next, August 28th at 4 o'clock. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of the late JACOB GLIKSTEN will be SET at Plashet Cemetery on September 4th, at 1 p.m. Relatives and friends please accept this intimation.—15, Amhurst Park, Stamford Hill, N.

THE TOMBSTONE in loving memory of the late AMELIA JONES, of 32, Argyle-square, W.C., will be SET at Plashet Cemetery on SUNDAY, September 4th, at 4 o'clock. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of the late SAMUEL ANIDJAR ROMAIN, Liverpool, will be SET at Deane Road Cemetery, on SUNDAY, September 4th, at 12 o'clock. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in memory of the late DAVID BELASCO will be SET at the Portuguese Cemetery at Mile End on SUNDAY next, 28th August, at 3 30 p.m. Relatives and friends will please accept this, the only intimation.

THE TOMBSTONE to the memory of our late beloved daughter, SOPHY WOOLF, will be SET on SUNDAY, August 28th, at 4 o'clock, at Plashet Cemetery. Relatives and friends please accept this only intimation.

THE TOMBSTONE to the memory of the late RAPHAEL GOLDSMID, the dearly beloved father of Mrs. Sarah Woolf and Emanuel Goldsmid, of Boston, will be SET on SUNDAY, August 28th, at Plashet Cemetery, at 4 o'clock. Relatives and friends please accept this only intimation.

THE UNVEILING of the HEADSTONE to the memory of the late MOSS HEILBRON, who expired suddenly at sea off Port Elizabeth, on board the s.s. "Saxon," on the 21st April, took place at Maitland Jewish Cemetery on Sunday, 31st July. The service was most impressively conducted by the Rev. A. P. Bender, assisted by the Rev. S. Lyons. Amongst the assemblage of relatives and friends present were: Mrs. Heilbron and son, Messrs. J. Solomon, F. L. Bishop, U. Isaacs, M. Cohen, L. Levy, S. Harris, P. Davis and numerous ladies.

MR. and Mrs. A. GOLDBLOOM wish to thank their relatives and friends most heartily for the handsome presents, letters and telegrams received on the occasion of their marriage.—34, Victoria-park-road, N.E.

MISS REBECCA JACOBSON regrets being unable to meet her many friends and acquaintances before leaving for South Africa and takes this opportunity of wishing them all a happy and prosperous New Year.

MR. JOSEPH OESTERMAN, Mrs. JULIA LEVY and Mr. JACK OESTERMAN return their sincere THANKS for visits, letters and cards of condolence received during the week of mourning for their late lamented father and brother, Myer Oesterman.

MR. and Mrs. A. M. YODIDIO, of 112, Dudley-villas, Hightown, Manchester, THANK their relatives and friends for their handsome presents, kind congratulations and telegrams.

ס״ק כנסת ישראל
UNITED SYNAGOGUE.

NEW SYNAGOGUE.

THE Honorary Officers will be in attendance at the office on Sunday morning next, between 11 and 2, for the enrolment of new members and the LETTING of SEATS.

RELIGIOUS SERVICES FOR ימים נוראים.

GREAT TENT,

48, BRICK LANE.

AS there will be no Religious Services at the Shoreditch Town Hall on the coming ימים נוראים a Great Tent has been erected at the "Spitalfields Day School" grounds, where Services will be held for Jewish men, women and children.

Admission by tickets only, to be obtained at the Foreign Exchange Co., 86, Brick-lane, and 3, Commercial-street.

WESTERN SYNAGOGUE,

ST. ALBAN'S PLACE, ST. JAMES'S, S.W.

THE Secretary attends daily from 11 a.m. to 1 p.m., and from 5.30 to 7 p.m for the purpose of LETTING SEATS and enrolling new members.

By Order,
GERALD FRIEDLANDER,
Minister and Secretary.

ס״ק כנסת ישראל
UNITED SYNAGOGUE.

STOKE NEWINGTON SYNAGOGUE,

SHACKLEWELL-LANE, N.

THE Hon. Officers will be in attendance for the purpose of LETTING SEATS on Sunday morning from 11 to 1, and evening from 7 to 9, and on Tuesday and Thursday evenings from 8 to 10.

ס״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMMERSMITH AND WEST KENSINGTON SYNAGOGUE,

BROOK GREEN, W.

THE Honorary Officers will be in attendance at the above, on Sundays, between 11 and 1 o'clock, for the purpose of ALLOTTING SEATS.

FINSBURY PARK SYNAGOGUE,

PRINCESS ROAD, QUEEN'S ROAD, N.

THE Honorary Officers will be in attendance at the Synagogue on Sunday, from 11 a.m. to 1 p.m., for the purpose of ALLOTTING SEATS.

DALSTON SYNAGOGUE,

POET'S-ROAD, CANONBURY, N.

THE Honorary Officers will be in attendance on Sundays from 11 to 1, and on week-days between 7 and 8 p.m., for the purpose of ALLOTTING SEATS.

NOTTING HILL SYNAGOGUE

206-208, KENSINGTON PARK-ROAD, W.

THE Hon. Secretary will be in attendance from 10 to 1 o'clock next Sunday, for the purpose of LETTING SEATS for the High Festivals.

SERVICES AT BALHAM.

RESIDENTS of Balham, Tooting, Streatham and Clapham Junction will be glad to hear that services for the High Festivals of ראש השנה, ויום כפור will be held at the BALHAM ASSEMBLY ROOMS, Balham, S.W. All are welcome. All communications to be addressed to H. Razansky, 39, Defoe-road, Tooting, S.W.

SOUTH MANCHESTER SYNAGOGUE,

SIDNEY-STREET, OXFORD-ROAD.

THE above Synagogue having been thoroughly renovated, will be RE-CONSECRATED by the Rev. I. Simon on SUNDAY next, August 28th, at 5 p.m.

Members and friends are cordially invited.

The Executive will be in attendance on the mornings of August 28th and September 4th, from 11 to 1, for the purpose of LETTING SEATS for the ensuing Holydays.

ISAAC SUSMAN,
Hon. Sec.
121, Plymouth-grove, Manchester.

WEST HAM HEBREW CONGREGATION.

95, EARLHAM-GROVE, FOREST-GATE.

SERVICES will be held during the ensuing High Festivals at EARLHAM HALL, Earlham-grove, Forest Gate.

The Rev. L. MENDELSOHN, B.A., will deliver Lectures during the Holidays.

Tickets may be obtained by applying to S. Weber, Esq., 118, Forest-lane, Forest Gate, Leon Harris, Esq., 28, Plashet-lane, Upton Park, or of the Hon. Secretary (pro. tem.), L. Norden, 117, Hampton-road, Forest Gate.

MOTOR CAR, standing for.—Denton, 10, Pembridge Mews, W.

BRONDESBURY SYNAGOGUE.

Services will be held

during the ensuing High Festivals in the

HALL of the KILBURN GRAMMAR SCHOOL,

SALUSBURY ROAD, BRONDESBURY,

(near the Synagogue which is now in course of erection.)

The Services will be conducted by the **Rev. S. RAPAPORT** and **Mr. J. HOCHMAN** (Jews' College).

The Honorary Officers will be in attendance at the above School on Sunday morning, 28th inst., between the hours of 11 and 1, for the purpose of ALLOTTING SEATS.

IVOR M. ROSENBAUM,
120, Brondesbury Villas, N.W. Hon. Secretary.

Great Ealing School, Ealing.

FOUNDED 1750.

For many generations this School has enjoyed a high reputation for educating boys for the **Universities,** the learned **Professions,** and for **Commercial Pursuits** in all parts of the world.

Under the present Headmaster more than **500 Certificates** and **Distinctions** have been awarded to the pupils by the great **Examining Bodies** of this country.

Modern Teaching, good **Physical Training** and **Swimming** are carefully practised, and the **School Cadet Corps** is attached to the 2nd V.B. Middlesex Regiment.

Standing in **seven acres** of its own land in the bracing air between **Ealing Common** and the **Lammas Lands,** the School has proved itself **unsurpassed** as a residence for the young.

Rev **JOHN CHAPMAN,** *Headmaster.*

Townley Castle School,

RAMSGATE.

Principals { Rev. S. H. HARRIS.
Rev. S. LEVENE.

RACHEL ABECASIS deceased.

Pursuant to the statute 22 and 23 Vict., C. 35,

NOTICE IS HEREBY GIVEN, that all persons having any claims against the Estate of RACHEL ABECASIS late of 51 Pine-road, Cricklewood, wife of Victor Emile Abecasis (who died on the 7th day of July 1904, and whose Will was proved in the principal Probate Registry on the 16th day of August 1904, by the executors therein named) are hereby required to send particulars in writing of their claims and demands to us, the undersigned, the Solicitors for the said executors on or before the 17th day of September 1904, after which date the executors will distribute the assets of the deceased amongst the persons entitled thereto, having regard only to the claims of which they shall then have had notice.

Dated this 18th day of August 1904.

ADLER & PEROWNE,
15 Copthall-avenue, London, E.C.
Solicitors for the said executors.

BROKEN-HEARTED APPEAL.

WILL anyone have the heart to help me in my disastrous condition, brought about by reverses in my husband's business, to reclaim my furniture, all that is left to me, with which I intend to open a Jewish boarding-house or tea-rooms, as the means to obtain an honest livelihood? I require £100. I look with hope in my deplorable state to the benevolent amongst us.

Mrs. JAMES KORAL,
38, Agincourt-road, Hampstead, N.W.

Donations acknowledged	£12 1 0
A. Rapaport, Esq.	10 0
V. P.	10 0
F. H. Heyman, Esq...	10 0
Ardath Tobacco Company	10 0
Gabriel Barnet, Esq.	10 0
G. Grumbach, Esq.	10 6
S. Simon, Esq.	10 0
A Yahrzeit	10 0
S. and Sympathy	5 0
B. M.	4 0
Various small amounts	10 6
J. B.	10 6

SPANISH & PORTUGUESE JEWS' CONGREGATION.

LONDON.

SOCIETY OF HESHAIM.

NOW READY.

Vol. 3 (Day of Atonement Service) of an enlarged edition of the late Rev. D. A. DE SOLA'S ***Prayer Books,*** edited and revised by the

Rev. the Haham, Dr. GASTER.

Vol. 1, Daily and Occasional Prayers, Vol. 2., New Year Service and Vol. 3. can now be supplied.

For full particulars apply to Mr. S. I. Cohen, Vestry Room, Bevis Marks, or to the Publisher, Mr. Frowde, Oxford University Press Warehouse, Amen-corner, E.C.

UNIVERSITY COLLEGE SCHOOL, LONDON.

GOWER STREET, W.C.

Head Master: H. J. SPENSER, M.A., LL.D.
St. John's College, Cambridge.

MICHAELMAS TERM BEGINS WEDNESDAY, SEPTEMBER 21st.

THE School is organised as a first grade modern and classical School; Hebrew Class by Rev. Gerald Friedlander; with Higher Commercial, Science, and Engineering Departments.

For prospectus apply to—

W. W. SETON, M.A.,
Assistant Secretary.

CRITERION THEATRE.

Lessee, Sir Chas. Wyndham. Manager, Mr. Frank Curzon.

On THURSDAY, Sept. 1, at 8·30, Miss ADA REEVE will produce WINNIE BROOKE, WIDOW. Box Office now open.

QUEEN'S HALL.

PROMENADE CONCERTS.

Every evening at 8.

QUEEN'S HALL ORCHESTRA.

Conductor: Mr. Henry J. Wood.

Tickets, 1/-, 2/-, 3/-, 5/-; Season Tickets (transferable) eleven weeks. 1, 2, 3, 5 Guineas, of usual Agents, Queen's Hall Box Office, and Robert Newman, Manager, 320, Regent-street.

PROPOSED AMATEUR Operatic & Musical Society.

LADIES and GENTLEMEN desirious of assisting either as active workers or supporters are invited to communicate with either of the following gentlemen:—

C. BRUSKE, Esq.
HARRY BLOCK, Esq.
H. BERNHARD COHEN, Esq.
B. COHEN, Esq.
A. EMDON, Esq.
J. HASSEN, Esq.
HERMAN STERN, Esq.
MOSS VAN LEER, Esq.,
J. DE MEZA, Esq.
I. GREEN, Esq.
or RALPH BLOOMFIELD, Esq.,
68, Grove-road, Bow.

SALES BY AUCTION.

THE GRAFTON PARK BUILDING ESTATE.

BROADSTAIRS.—Situate about half a mile from Broadstairs Station, close to the Electric Trams, and ripe for Immediate Development. Important to Builders, Speculators and others.

MESSRS. PAYNE, TRAPPS and CO., on THURSDAY, September 8th, 1904, will offer by AUCTION, in a Marquee upon the Estate, at 4 o'clock in the afternoon, forty-two Choice FREEHOLD BUILDING SITES; water main laid on to the Estate; no tithe or land tax; usual terms.

Intending purchasers will leave Cannon-street Station 1.5 p.m.; New Cross 1.10 p.m.; Broadstairs (arr.) 3.25 p.m.

Luncheon will be provided.

Residents and Visitors to the Isle of Thanet specially invited.

Plans and Particulars may be obtained of Messrs. Payne, Trapps and Co., 11, Queen Victoria-street, London, E C.

Established 1878.

MESSRS. BOYTON, SONS and BUCKMASTER.

Auctioneers, Surveyors and Valuers.
Land Agents, etc.
SALES BY AUCTION Every Month.
City Offices: 70, Coleman-street, E.C.
Tele. No.: 1652 London-wall.
Telegrams: "Moralize, London."
West-end Offices: Broadway, Walham-green.
Tele. No.: 973 Kensington.
Telegrams: "Boyton, Walham-green."

EDUCATIONAL.

WANTED immediately for the South London (Borough) Jewish Schools, Haygate-street, Walworth, a male certificated TEACHER; good salary to suitable applicant. Apply by letter, enclosing testimonials to Hon. Secretary, address as above.

BIRMINGHAM HEBREW SCHOOL.

ASSISTANT MASTER and MISTRESS wanted immediately; salary according to scale of Education Committee; experience and qualifications considered.—M. Berlyn, Synagogue Chambers, Birmingham.

A LICENTIATE of the University of Paris desires to give lessons during the vacation in an orthodox Jewish family in England. Recommended by the "Archives Israélites," 26, Rue Baudin, Paris, to which letters may be addressed.

WANTED, MORNING GOVERNESS for two girls aged eleven and eight years.—Apply, or write, 7, Inglewood-road, West Hampstead, N.W.

JEWISH GOVERNESS (German), wishes re-engagement; long experience; modern languages and Hebrew; elementary music; highest references—Miss Steiner, 4, Spring Bridge-road, Alexandra-park, Manchester.

A YOUNG LADY will be received on half terms in a first rate boarding-school in Germany in return for conversational lessons. Please address "F.E.N. 748," c/o Rudolf Mosse, Frankfurt o/M.

LADY thoroughly recommends a refined home in a healthy suburb, with education included for children under 10; good opportunity for parents going abroad. Address, 4,885, Jewish Chronicle office.

BRUSSELS, 31, Chaussée de Vleurgat (Avenue Louise).—Educational Establishment for Young Ladies. Conducted by Mdme. Karger & Mdlle. Loeb. References and Prospectus on application. Miss Loeb will be in London from the 1st to the 15th of September, and begs letters to be sent to 7, Buckland-crescent, Belsize-park, Hampstead.

GENEVA.

BOULEVARD DES TRANCHÉES 37.
HIGH-CLASS JEWISH BOARDING SCHOOL FOR YOUNG LADIES.
Mme. Dora Pasmanik,
Doctor of Philosophy and Docent of Geneva University.

Receives pupils wishing to enjoy thorough higher-grade education in languages, general subjects, and music. Preparation and supplementary tuition for the Gymnasium, University, and Conservatoire. Excellent references at home and abroad. Prospectus on application.

INSTITUT BLOCH.

Jewish Boarding School for Boys.

LAUSANNE (French Switzerland).

BOARD &c. WANTED.

THREE City gentlemen require home in refined family, kosher, between St. John's Wood and Bayswater; one double, one single room; moderate terms.—Shutske, Charing Cross Post Office.

WANTED to place a boy, age 9, with respectable Jewish family, to be treated as one of their own; willing to pay 25s. monthly. Reply to M.H., 130, Whitechapel-road.

BOARD AND RESIDENCE.

A GENTLEMAN can be received in private English family as paying guest; liberal table; orthodox; cheerful society; two minutes to 'bus or train.—26, St. George's-road, West Hampstead.

BOARD and Residence.—A comfortable refined home in private family (English); suit married couple or friends.—E. Magnus, 152, Richmond-road, Dalston, N.E.

BOARD-RESIDENCE, superior; large house; all newly decorated; ornamental garden (three acres); home comforts; bright, refined society.—Mrs. Albert Harris, 18, Warrington-crescent, Maida-vale, W.

BOARD-RESIDENCE in good family; young society; good cuisine; bath (hot and cold); three minutes from rail and 'bus to City and West End. Address, 5,122, Jewish Chronicle office.

BOARD and RESIDENCE (superior) in English lady's private house; every home comfort; elegantly furnished; good cooking and attendance. Telephone 3,736, Paddington.—Ferrybridge House, Clifton-gardens, Maida Vale.

A COMFORTABLE Home offered to a gentleman in small family (English); North of London, near Tube, train, omnibus, car and synagogue. Address, 5,029, Jewish Chronicle office.

COMFORTABLE HOME for one or two gentlemen in private family; late dinners, kosher; near 'bus and train.—40, Beresford-road, Canonbury, N.

COMFORTABLE furnished small Bedroom; 4s. 6d. weekly; partial board if required; bath (hot and cold). Apply, Mrs. Lewis, 205, Gray's Inn-road, W.C.

COMFORTABLE HOME offered to a Lady in private family; good cooking; terms moderate; near two stations and 'buses.—13, Streatley-road, Brondesbury.

COMFORTABLE well-furnished Apartments; first-class cooking and attendance; two minutes Swiss Cottage and Finchley-road Stations.—117, Goldhurst-terrace, South Hampstead. Highly recommended.

A COMFORTABLE home in lady's well-appointed house; good cooking and attendance; private sitting-room if desired; convenient for City and West End; moderate terms.—Miss Levy, 225, Elgin-avenue, Maida-vale, W.

27/6 PORTSDOWN-ROAD, Maida Vale.—Board-residence offered to city gentleman; 2 minutes from 'bus to all parts; terms inclusive.—Address, 4,980, Jewish Chronicle office.

32 UPPER BEDFORD PLACE, W.C.—Board and residence in a well furnished house, electric light, large reception rooms, bath (hot and cold), perfect sanitation, first-class cooking and attendance. Special terms for permanent visitors.—The Misses Harris, late of Brighton.

33 LEINSTER SQUARE, Bayswater.—Small private family will be pleased to receive a few guests in their commodious house; close to Tube, Kensington Gardens, Westbourne Grove and Synagogue; moderate terms.

34 VICTORIA ROAD, KILBURN. Board and Residence; double or single bed-room vacant; home comfort; bath (hot and cold); late dinner; strictly kosher; highly recommended; two minutes 'bus and rail all parts; moderate terms.

53 BELSIZE PARK GARDENS, N.W.—First-class boarding establishment; electric light; all modern improvements; established 13 years.—The Misses Somers.

65 SHIRLAND-GARDENS, corner of Sutherland-avenue, W.—Board and residence, superior, with all the comfort of home; also large, well-furnished front room vacant from 15th September.

72 PETHERTON ROAD, CANONBURY, N.—The Misses Barnett have vacancies for city gentlemen; English society; late dinners; bath, hot and cold.

KILBURN.—Board and Residence for ladies or gentlemen with every comfort and individual attention; first-class cooking; highly recommended; moderate terms.—"G." 35, Brondesbury-villas, N.W.

BOARD AND RESIDENCE.

86 FORDWICH-ROAD, Brondesbury.—Board and residence.—Miss V. Berger has a vacancy for a married couple or two friends; also a smaller bedroom; orthodox. Apply as above.

89 FORDWYCH ROAD, WEST HAMPSTEAD, N.W.—Board and Residence offered to one or two gentlemen or married couple; every home comfort; close to three stations and 'buses to all parts; highly recommended; accommodation for the ensuing holydays.

137 MAIDA VALE W.—Charming home for ladies and gentlemen in lady's refined, well-furnished house in this favourite locality; large garden; 'buses pass door; terms moderate.

137 ALEXANDRA ROAD, St. John's Wood.—Board Residence, in well-furnished house; three minutes from omnibus or rail to City; every home comfort; moderate terms.

192 ALEXANDRA-ROAD, Kilburn.—Well furnished ground floor, double or single bedroom, vacant; good cooking, and every home comfort studied; strictly kosher; board optional; moderate terms; two minutes 'bus and rail to all parts.

219 MAIDA VALE.—Lady offers good board and residence to few paying guests; every home comfort; bath (hot and cold); 'bus passes door; terms moderate.—219, Maida Vale, W.

WARRINGTON HOUSE, 2, Warrington-crescent, Maida Vale, W.—Board and Residence with every home comfort: terms moderate. Apply Proprietress

JEWISH BOARDING HOUSE; kosher; terms, from 35s.; dinners and teas provided; near sea. Mrs. Hill, Belmore House, Pevensey-road, Eastbourne.

BLANKENBERGHE.—כשר Hotel Mayer כשר, German House. Digue de Mer 146. On the Strand. During the holidays Divine Service in the Hotel.

BRIGHTON.—Board and Residence facing sea and Palace Pier, well furnished, electric light throughout, home comforts, liberal table, terms very moderate.—Mr. and Mrs. Solomon, 20, German-place.

BRIGHTON.—Kosher Boarding House; midday dinners; large and lofty bedrooms; one minute from West Pier and Lawn; terms from 30s. inclusive.—Misses Nathan, 20, Sillwood-place.

RAMSGATE, 19, Augusta-road; Jewish Boarding House; every home comfort; bath (hot and cold), strictly kosher; moderate terms; under the superintendence of Mrs. Levy Jackson and daughters.

WELL-FURNISHED Bedroom and sitting-room; good board; bathroom; near sea and gardens; 35/- only.—26, Holdenhurst-road, Bournemouth, Central.

MANCHESTER.—Bacher's Hotel; Restaurant strictly כשר, No. 8, Park-place, Cheetham-hill. Penny cars pass for all principal stations.

MANCHESTER.—Board and residence, or board only, for gentlemen and commercials, in best part of Cheetham; meals provided for the coming High Festivals.—125, Heywood-street, Cheetham.

CLACTON-ON-SEA, Shaftesbury House, Edith-road; high-class Boarding Establishment, every home comfort, good cooking, one minute from pier, bathing, bandstand, terms moderate, not orthodox. Proprietress, Mme. L. J. Souhami.

WESTCLIFF-ON-SEA.—The Misses Barnett, Queen Anne's College, 10, Westcliff-parade, Westcliff-on-Sea; unrivalled sea view; pleasant garden on sea front; tennis court.

SITUATIONS VACANT.

JEWS' HOSPITAL AND ORPHAN ASYLUM.

WANTED, a married couple to take charge of the Apprentices' Home at Coventry. Apply personally to the Secretary, 149, Bishopsgate-street, E.C.

WANTED TRAVELLER with connection among costumiers and milliners. Apply, letter only, experience, salary and ground covered, "Traveller." Rubinstein and Co., 31, Aldermanbury, E C.

YOUNG man, respectable and well-educated, wanted for watch manufacturer's office. Reply, by letter only, J. A. M., 18, Cross-street, Hatton-garden, E.C.

WANTED, MOTHER'S HELP (Jewess), by September 22nd; not orthodox; three children, two attending school; must be good needlewoman.—Write, in first instance, Z., c/o Owen, newsagent, 11, Goldhurst-terrace, South Hampstead, N.W.

USEFUL HELP for North London; three in family; plain cooking; servant kept. Address, 5,080, Jewish Chronicle office.

HOUSES &C., TO BE LET & SOLD.

FREEHOLD INVESTMENTS.—EAST END.

POPLAR.—Two houses, let to two weekly tenants, producing £59 16s. Price £750.

POPLAR.—House, let to one tenant and producing £36 8s. Price £425.

POPLAR.—On the main road. Three houses, let to old tenants, producing £120 (tenants pay rates and taxes). Price £1,700.

CANNING TOWN.—Two houses, let to two weekly tenants, producing £52. Price £580.

CANNING TOWN.—Three houses, let to three weekly tenants, producing £66 6s. Price £380. (Leasehold. £10 10s. ground rent).

Agents: Garrett, White and Poland, 16, Hanover-street, W.

BRONDESBURY ROAD and BRONDESBURY VILLAS, N.W.—Charming double-fronted and semi-detached newly-built residences; two storeys; beautifully decorated; containing three large reception-rooms, six bed-rooms, bath and dressing-room, and large box store; no basement; also some with large reception hall; rent from £55 per annum. Apply to M. Davis, 78, Brondesbury-road, Kilburn, N.W.

BRONDESBURY and KILBURN.—Modern non-basement HOUSES, containing ground and first floor only, to be LET or SOLD; rentals, £38, £40, £42, £45, £55, £60 and £70. Apply, S. Barnett, 93, Salusbury-road, Kilburn, N.W.

CLISSOLD PARK.—Well-built, well-decorated residence for sale or to let; immediate possession. Apply, 135, Petherton-road, Green-lanes, Canonbury.

PITSEA and Woodham Ferres.—Several BUILDING PLOTS, freehold, in these fast-rising favourite localities, within easy reach of London; also many others for sale; cheap Apply Smithers and Alcock, 63, Moorgate-street.

THE good-will, stock, and fixtures of an old-established bespoke tailoring business for disposal; S.E. district; owner is compelled to part with it owing to ill-health. All particulars can be obtained on application. Address, 5,026, Jewish Chronicle office, 2, Finsbury-square, E.C.

SITUATIONS WANTED.

THE RELIABLE REGISTRY, 22, Chapel-street, Edgware-road, W. Several servants, Jewish and Christian, waiting engagement. Cooks, housemaids, cook-generals, nurses, useful helps, generals, etc.; also menservants, and supplies.

YOUNG Gentleman, University degree, perfect English, French, German, Roumanian, typewriting, fair shorthand, two years' experience in London office, wants re-engagement; moderate salary; excellent references. Address, 4,635, Jewish Chronicle office.

ENGLISH YOUTH willing to get into an office in Manchester; excellent character; age 18. Apply, H. Votofski, 21, Elizabeth-street, Cheetham, Manchester.

WANTED, situations in Jewish families for Kitchen Maid, Under Nurse, and Housemaid or General Help. Applications to be made to Matron, 113, Adelaide-road, N.W.

WANTED situation as KITCHEN-MAID by 14th September. Apply, Matron Tudor House, Hampstead Heath.

HOUSEKEEPER, Nurse or Matron, lady, thoroughly domesticated, excellent nurse, good at accounts, desires position; highly recommended.—M., c/o Mrs. Ellison Gower, 2, Weymouth-street, Portland-place, W.

SITUATION required as NURSERY GOVERNESS or Companion, by well-educated young lady, very fond of children.—Miss S. Mylnholm, Lampton-road, Hestor, Hounslow.

GERMAN Jewish young lady of good family would like to get a place either as USEFUL HELP or Mother's Help or any other similar position. Address, 5,010, Jewish Chronicle office.

PRACTICAL German-Jewish COOK seeks situation.—21, St. George's-terrace, Commercial-road, E.

WANTED by experienced cook, where assistance is given, SITUATION. Address, C. H., c/o Born, Newsagent, Copthall-avenue, E.C.

FOR South Africa as Children's NURSE (or otherwise), services are being offered by English girl in return for 3rd class passage to Cape Town. Reliable references, 2½ years with Madame Mosinger, of Cape Town. Apply, D. L, Montague-mansion, Great Russell-street.

THAMES STEAMERS.—Express every twenty minutes, Westminster, Charing Cross, Blackfriars, London Bridge and Greenwich. Weekdays from 9 a.m. Sundays 9·30. Usual cheap fares.

TIVOLI HOUSE SCHOOL,

GRAVESEND.

Principal = = = Mr. Isidore B. Berkowitz.

PROSPECTUS ON APPLICATION.

BRIGHTON.

"RENATA" (late Connaught Hotel),

SILLWOOD PLACE.

LARGEST FULLY LICENSED Establishment on the South Coast

Delightfully situated; 50 lofty and commodious bedrooms; spacious Dining Hall with separate tables; Drawing, Billiard, Dancing, and Card Rooms, Lounges, etc. Suites of Rooms may be engaged. The proprietor spares no effort in keeping the cooking up to the highest standard of excellence, under his own personal direction.

CUISINE STRICTLY ORTHODOX.

Weddings, Ball Suppers, Banquets, catered for. Wedding Cakes, Ices, Jellies, Creams, and Ornamental Cakes made to order.

Visitors may join at Meals. Terms from 2½ guineas. Electric Light throughout.

Proprietor, **ALFRED COHEN**, son of the late A. Cohen, Caterer, Middlesex Street, Aldgate.

TELEPHONE No. **276, Corporation.** TELEGRAPHIC ADDRESS: **"Renata, Brighton."**

BOURNEMOUTH.

Telegrams: "ENVELOPE," BOURNEMOUTH. **NOTICE OF REMOVAL.** Telephone No.: 86 Y.

OWING to increase of business, Mrs. EVA HYAM has removed to entirely new premises, which is the largest and most luxuriously appointed Jewish Boarding House in England. This Establishment stands in its own grounds, one and a half acres in extent; 40 lofty bedrooms; shower and needle baths; magnificent dining hall (separate tables); grand lounge; ballroom; smoking room and billiard room (full-size table); all on ground floor, handsome drawing room; electric light throughout; conveniently situated, close to pier, winter gardens, cab stands, post office and shops; unrivalled position—adjoining sea front—south aspect; excellent cuisine; every home comfort; suites of rooms can be engaged.

TENNIS AND STABLING. **NOTE ADDRESS:** TERMS MODERATE, AS USUAL.

Sea View Hall, West Hill Road, Bournemouth.

Telegraphic Address: "HEALTHFUL, BRIGHTON." Telephone No. 05824.

BRIGHTON.

The BURLINGTON, Cavendish Place.

HIGH-CLASS ORTHODOX JEWISH HOTEL; one door from King's Road; commanding excellent view of sea front and West Pier; First-class Jewish and French Cuisine; every comfort and convenience; Summer terms from 2½ guineas per week; special terms for week-end visitors. KATE DAVIS REID, Proprietress.

EASTBOURNE.

Pine Grange, Trinity Place.

Mrs. C. LION & Miss LION.

Orthodox Private Boarding Establishment.

By previous arrangement visitors to the town can join at meals.

Special tariff for week-end Visitors.

Telegraphic Address: "PIONEER, EASTBOURNE." Telephone: 41x.

Arrangements are being made for holding **Divine Service for the ensuing Holidays**. Intending visitors will oblige by early applications.

HASTINGS.

"THE LAUNDONS," 37, WELLINGTON SQUARE.

JEWISH BOARDING HOUSE.

Near pier, station, theatre, &c. Late dinner; liberal table; good cooking; home comforts and cleanliness. MODERATE TERMS. Address, Mrs. SANDHEIM.

BREEZY ST. LEONARDS.

Mr. & Mrs. A. ABRAHAMS'

PRIVATE BOARDING ESTABLISHMENT.

Patronised by the Chief Rabbi and Mrs. Adler.

"STRATHCLYDE,"

WARRIOR SQUARE,

St. Leonards-on-Sea.

By previous arrangement visitors to the town can join at meals.

DIVINE SERVICE WILL BE HELD HERE AS USUAL DURING THE ENSUING HOLYDAYS.

Conducted by the Rev. B. J. SALOMONS, of Montefiore College, Ramsgate.

Intending visitors will oblige by early applications.

Telephone 14x, HASTINGS. **Telegrams: "STRATHCLYDE," ST. LEONARDS-ON-SEA**

Reduced Tariff for the Summer Season.

Telegraphic Address: "Twyman, Bournemouth." Telephone No. 744, Bournemouth.

MERIVALE HALL,

BOURNEMOUTH.

Proprietresses:
The MISSES TWYMAN.

THIS ESTABLISHMENT stands in its own grounds, sheltered amidst the Pine Woods of the favourite East Cliff, within two hundred yards of the Sea, and six minutes' walk of the Pier and Pleasure Gardens. The house is replete with every comfort for visitors, permanent or otherwise, and contains handsome Dining, Drawing, Music and Smoke Rooms; well-furnished and commodious Bedrooms, Bathroom, &c.

TERMS UPON APPLICATION.

TENNIS AND STABLING. **BOOK FOR CENTRAL STATION**

Divine Service will be held during the coming Festivals.

BOURNEMOUTH.

"IRIS HALL,"

WEST CLIFF GARDENS.

This Establishment is one minute from sea and pines, three from Winter Gardens, six from pier. Close to cab-stand, post office and shops. Within walking distance of the picturesque Chines, for which this cliff is celebrated. There are large and lofty Dining, Drawing, Smoking, Music and Recreation Rooms, large airy Bedrooms, Baths, hot and cold, and all necessary convenience for a comfortable home, permanent or temporary. Private Sitting Room if required. Cycle Accommodation.

Book to West Bournemouth Station.

Proprietress - - - - Mrs. M. LOTHEIM.

TELEPHONE No. 1x.

"ORIENT HOUSE,"

21 & 23, GORDON ST., GORDON SQ., W.C.

HIGH-CLASS JEWISH BOARDING ESTABLISHMENT.

This Mansion has been entirely re-decorated and superbly furnished and perfectly appointed in all respects, an ideal home, first-class cuisine and liberal table, bath-rooms fitted with hot, cold and shower bath, smoking rooms, perfect sanitation, within easy access of all West End Theatres and places of interest, two minutes from Gower Street, Euston and St. Pancras stations, and five minutes from Central Synagogue; 'bus to all parts. Continental languages spoken. Charges moderate. Electric Light throughout.

ADDRESS—MANAGERESS.

SCHOOL FOR GIRLS,
GRAVESEND.

Lady Principal = = Miss Berkowitz.

PARTICULARS ON APPLICATION.

CONTENTS.

Pages.

Notes of the Week: The Future of Zionism; Dissensions; Roumanian Jews; Important Decision; The Ramsgate Meeting; The Claims of Jewish Literature; The Study of Jewish History; Wanted: An Emigration Conference - 7–9
The Birth of the Russian Tsarevitch: The Tsar's Concession to Jews - 9
A Petition to the Tsar - 9
The Anti-Semitic Disturbances in Russia - 9
The Emigration of Jews from Russia - 9
Judge Mayer Sulzberger on De Plehve - 9
The Status of Roumanian Jews: Important Decision - 9
A Japanese Decoration for Sir Marcus Samuel - 9
Dr. Baron Henri de Rothschild - 9
The Zionist Movement: Meeting of the Greater Actions Committee; The East African Scheme and the Next Congress - 10–11
National Tribute for the Children of Dr. Herzl - 11
The Jewish Colonial Trust - 11
A Talk With Dr. Emil Hirsch (Portrait) - 12–13
Jewish Shopkeepers and the Shop Hours Bill - 13
Obituary: Dr. Anselme Weill; Dr. Abraham Netter, Nancy; Mr. A. J. Epstein, Manchester - 13
The Late Mr. Samuel E. Moss - 13
Immigration in the United States - 14
A Call to English Jewry - 14
Our New York Letter - 15
Increase of Jewish Marriages - 16
The New Minister of the Bloemfontein Congregation (Portrait) - 16
The New Synagogue at Rome (Illustrations) - 16
Correspondence: The Zionist Movement; Physical Deterioration; Holidays for the Aged Poor; The Mizrachi Zionists; The Bodleian Ewer; Election of Minister at the Borough Synagogue; Israël Zangwill as Advocatus Diaboli; The Sabbath and the Shophar - 17–20
Colonial and Foreign News - 20
English Zionist Federation - 20
Jewish Literature at Ramsgate: The Summer Assembly of the Union (Illustrated) - 21–25
Books and Bookmen - 26
The New Sephardi Prayer-Book.—Vol. III. - 26
Received: Donations to Charities - 26
Jottings from South Africa - 27
Musical and Dramatic Notes - 27
Presentation to thr Rev. M. Abrahams, of Leeds (Portrait) - 28
Borough Synagogue - 28
Jewish Lads' Brigade - 28
Chevras and Friendly Societies - 28
The Provinces - 29
Prizes and Certificates - 30

TRIUMPH
CYCLES and MOTORS.
Cycles from 10 guineas,
or a Guinea per month.
Triumph Cycle Co. Ltd., Coventry;
also 4-5, Holborn Viaduct, London, E.C.

Catalogue post free.

"The BEST Bicycle that BRITISH workmanship can produce."

"CHURSTON," CLIFTONVILLE, MARGATE—39-41, Harold Road.

JEWISH LADIES' COLLEGE.

Principal - Mrs. L. BEREND LEVY,
Assisted by a Highly Qualified Resident and Visiting Staff.

THE spacious premises, large playground and garden being only three minutes walk from the sea, are in a situation that cannot fail to be beneficial to delicate children, for whom a bracing climate is a necessity.

The strictest attention is paid to the diet, hygiene, and general comfort of the pupils.

Special arrangements for pupils whose parents reside abroad.

For Prospectus, etc., kindly apply to the Principal.

LOWEST SUMMER PRICES.

HERBERT CLARKE, LIMITED.

G.N.R. COAL DEPARTMENT, KING'S CROSS, N.W.

And numerous other Depots in London.

H.C.'s selected, 26s.; best coal, 26s.; best Silkstone, 25s.; new Silkstone, 24s.; Derby, 23s.; H.C. House Coal, 22s.; kitchen, 22s.; nuts, 21s.; best hard steam, 21s.; bright cobbles, 21s.; hard cobbles, 20s.; stove coal, 18s. per ton.

Special Quotations for Truck Loads to any Country Station.

Calendar for the Week.

Day of Week.	Hebrew Date.	Civil Date.	PORTION.	HAPHTORAH.
Fri.	Ellul 15 (29 Days)	August 26	כי תבא Deut. xxvi. 1 to xxix. 9. [Ethics 3 and 4]	Isaiah lx. 1-22.
Sat.	16	27		
Sun.	17	28		
Mon.	18	29		
Tues.	19	30		
Wed.	20	31		
Thurs.	21	Sept. 1		

This day (Friday), Sabbath commences at **6 30.**
Sabbath terminates to-morrow at **7·41.**
Friday next, September 2nd, Sabbath will commence at **6.**

JEWISH CALENDAR, 5665.

5665.					
TISHRI	1	NEW YEAR	Sat.	Sept.	10
„	2	„ 2nd Day	Sun.	„	11
„	3	Fast of Gedaliah	Mon.	„	12
„	10	DAY OF ATONEMENT	Mon.	„	19
„	15	TABERNACLES, 1st Day	Sat.	„	24
„	16	„ 2nd Day	Sun.	„	25
„	21	Hosha'ana Rabba	Fri.	„	30
„	22	SHEMINI ETSERET	Sat.	Oct.	1
„	23	Simchat Torah	Sun.	„	2
HESHVAN	1	Rosh Hodesh*	Mon.	„	10
KISLEV	1	Rosh Hodesh*	Wed.	Nov.	9
„	25	HANUKAH, 1st Day	Sat.	Dec.	3
TEBET	1	Rosh Hodesh*	Fri.	„	9
„	10	Fast of Tebet	Sun.	„	18
				1905.	
SHEBAT	1	Rosh Hodesh	Sat.	Jan.	7
I. ADAR	1	Rosh Hodesh*	Mon.	Feb.	6
II. ADAR	1	Rosh Hodesh*	Wed.	Mar.	8
„ „	13	Fast of Esther	Mon.	„	20
„ „	14	PURIM	Tues.	„	21
NISAN	1	Rosh Hodesh	Thurs.	April	6
„	15	PASSOVER, 1st Day	Thurs.	„	20
„	16	„ 2nd Day	Fri.	„	21
„	21	„ 7th Day	Wed.	„	26
„	22	„ 8th Day	Thurs.	„	27
IYAR	1	Rosh Hodesh*	Sat.	May	6
„	18	33rd Day of Omer	Tues.	„	23
SIVAN	1	Rosh Hodesh	Sun.	June	4
„	6	PENTECOST, 1st Day	Fri.	„	9
„	7	„ 2nd Day	Sat.	„	10
TAMUZ	1	Rosh Hodesh*	Tues.	July	4
„	17	Fast of Tamuz	Thurs.	„	20
AB	1	Rosh Hodesh	Wed.	Aug.	2
„	9	FAST OF AB	Thurs.	„	10
ELLUL	1	Rosh Hodesh*	Fri.	Sept.	1
TISHRI	1	NEW YEAR (5666)	Sat.	„	30

* The previous day is also observed as Rosh Hodesh.

Copies of this Calendar can be obtained GRATIS on application at the offices of the "JEWISH CHRONICLE," 2, Finsbury-square, E.C., or will be forwarded on receipt of one halfpenny stamp, for postage.

DIARY OF MEETINGS, &c.

◆

Friday, August 26.

Union of Jewish Literary Societies, Close of Summer Assembly, at Montefiore College, 10·30.

Saturday, August 27.

Birmingham Synagogue, Monthly Service for Children, and Address by Mr. P. Pizer, 11·30.
B'nei Zion Association, Address by Mr. J. de Haas, King's Hall, Commercial Road, 8·30.

Sunday, August 28.

Jewish Board of Guardians, Temporary Allowance Committee, 11.
Jewish Lifeboat League, Meeting, at East London Synagogue, Stepney Green, 4.
Zionist Literary Association, Lecture by Mr. I. Segal, at 345, Commercial Road, 7·30.

Monday, August 29.

Jewish Board of Guardians, Russo-Jewish Conjoint (rota), 4·30; Industrial Committee (rota), 4·30.

Tuesday, August 30.

Jewish Board of Guardians, Relief Committee (rota), 4.

Wednesday, August 31.

Jewish Board of Guardians, Loan Committee (rota), 4·30; Investigating Committee (rota), 4·30.

Thursday, September 1.

Jewish Board of Guardians, Relief Committee (rota), 4.
Jews' Hospital and Orphan Asylum, House Committee, at Hamilton House, 4·15.
Home and Hospital for Jewish Incurables, House Committee, at the Institution, 6·30.
Portuguese Provident Burial Society, Annual Meeting, at Vestry Room, Heneage Lane, 8.

SECRETARIAL AND
COMMERCIAL TRAINING
For . .
YOUNG GENTLEWOMEN.

Established 1893. **MRS. HOSTER,** F.I.P.S. (Typists' Section),

Examiner for Teachers' and Pupils' Examinations of the Typists' Section of the Incorporated Phonographic Society. Member of the Council of the Incorporated Phonographic Society and Member of the Committee of Management of the Typists' Section. Member of the London Chamber of Commerce. Member of the General Committee of the Freedom of Labour Defence. Hon. Member of the Society of Women Journalists.

Complete Secretarial & Commercial Training.

Shorthand (or Stenotypy with machine), Typewriting, Book-keeping, Technical Correspondence in German and French, and German and French Shorthand *(Terms on application).*

PRACTICAL SPEED CLASSES DAILY FOR ENGLISH SHORTHAND, ALSO GERMAN AND FRENCH TECHNICAL & PRACTICAL CORRESPONDENCE AND SHORTHAND CLASSES AND BOOK-KEEPING CLASSES.

OUTSIDE STUDENTS ADMITTED. (Terms on application.)

INSTRUCTION BY CORRESPONDENCE.

REFERENCES.—The Lady Battersea, Surrey House, Marble Arch, W.
Miss Janes, Secretary of the National Union of Women Workers, 9 Southampton Street, High Holborn, W.C.;
Messrs. Dawes & Sons, 9, Angel Court, E.C., Solicitors.

QUEEN ANNE'S
Typewriting, Translation, Shorthand,
and General Copying Offices,
Mrs. HOSTER,
St. Stephen's Chambers, TELEGRAPH STREET, E.C.
Telephone No. 1570, London Wall. Telegraphic Address: "Playada, London."

Ogden's
GUINEA
GOLD
CIGARETTES
ARE
J. M. & CO.
EXTRA QUALITY

Purveyor to her late Majesty, Queen Victoria.

L. E. WHITE,
— PURVEYOR OF —
High-Class Meat.

125, Harrow Road, Edgware Road, W.
Telephone Nos.: 732 & 166, PADDINGTON.

247, High Road, Kilburn, N.W.
Telephone No.: 438, PADDINGTON.

196 & 198, Portobello Rd., Notting Hill, W.
Telephone No 905 PADDINGTON.

49, Shirland Road, W.
Telephone No.: 887, PADDINGTON.

Telegraphic Address: "PYCNITE, LONDON."
(For all Establishments).

Agent for A. Abrahams' High-class Provisions

Special Deliveries to all parts of London daily.

Country Orders specially attended to and despatched by early trains for delivery the same day.

MESSRS.
PHILLIPS, SON & NEALE.
Auctioneers and Valuers,
73, NEW BOND STREET, LONDON, W.,

Beg respectfully to announce that their three spacious Auction Rooms, Warehouses, Wine Vaults, and Strong Rooms are open for the reception of every class of Property for SALE BY AUCTION, from 10 to 6 daily

Sales of Furniture are held every Wednesday and Thursday, and of Works of Art, Silver Plate, Jewellery, &c., nearly every Monday and Tuesday.

Sales are also conducted at private residences in Town or Country.

Valuations made for Probate, Division, or other Purposes, at the shortest notice.

Inventories for Insurances prepared, and Fire Claims adjusted.
Telephone—No. 3670 GERRARD.

THEY TOUCH THE LIVER

CARTER'S
LITTLE
LIVER
PILLS

FOR
HEADACHE
DIZZINESS
BILIOUSNESS
TORPID LIVER
CONSTIPATION
SALLOW SKIN
THE COMPLEXION

SMALL PILL. DOSE. PRICE.

Be sure they are Genuine
Carter's Little Liver Pills, in blue and white wrapper.
Look for signature—
Brent Good

All Chemists, 1/1½. Send for Booklet "Character Reading by Handwriting."
British Depot: 46 Holborn Viaduct, London.

Telephone No. 6049 *Avenue.*
29, COMMERCIAL ROAD,
Corner Church Lane,
LONDON, E.

Telephone No. 9997 *London Wall,*
26 ALDGATE HIGH Street
Corner Aldgate Avenue,
LONDON, E.C.

לשנה טובה קארדס
געדרוקט מיט'ן נאמען אונד אדרעססע, וויא אייך
דיא שענסטע פליוש, צעללויד אונד ביין קארדס

NEW YEAR CARDS
(PRIVATE GREETING CARDS)
CAN BE HAD PER RETURN OF POST FROM
S. KIRSTEIN & Co.
CHEAPEST
ELECTRICAL PRINTERS.
ESTABLISHED 1888.
POST FREE A NOVELTY. POST FREE
1 Dozen Celluloid Cards from 2 to 4 Shillings.
1 Dozen Gilt Edge Cards from 1 Shilling.
A GREAT VARIETY OF PLUSH AND CELLULOID NEW YEAR CARDS AT VERY LOW PRICES.

MR. S KIRSTEIN.

PALESTINE BRANDY.
Rishon le Zion Brand.
TRADE THE PALESTINE WINE COMPANY MARK.
Is Guaranteed . . . "PALWIN."
PURE GRAPE ONLY.
To ensure your obtaining the genuine article see the word "PALWIN" on the label of every bottle.
THE PALESTINE WINE & TRADING COMPANY, Ltd.,
11, Bevis Marks, London, E.C.

PERSE GRAMMAR SCHOOL, CAMBRIDGE.
— Founded A.D. 1615. —
HEADMASTER :
W. H. D. ROUSE, Litt. D., M.A., M.R.A.S., F.R.G.S.
Teacher of Sanscrit in the University of Cambridge.
FORMERLY FELLOW OF CHRIST'S COLLEGE.

A House for Jewish Boys
Will be Opened in SEPTEMBER next, by
I. H. HERSCH, M.A.,
Formerly Scholar of Caius College; Fourteenth Wrangler; Assistant Examiner in Mathematics in the University of London.
PROSPECTUS ON APPLICATION to the HEADMASTER, or to Mr. HERSCH, c/o A. S. JOSEPH, Esq., 61, Fore Street, London, E.C.

ESTD 1841. ספר זכרון ESTD 1841.
The JEWISH CHRONICLE
LONDON: FRIDAY, AUGUST 26th, 1904—5664.

NOTES OF THE WEEK.

◆

The Future of Zionism. The Greater Actions Committee of the Zionist movement took several practical steps at its meeting last week. It resolved to elect a small committee from its own members in order to share with the Smaller Actions Committee the direction of the propaganda. It allowed the East African project to go forward. And it decided to convene the next Congress in March. Various suggestions were communicated by leading English Zionists. Mr. Zangwill, in accordance with his remarks in the *Review of Reviews*, recommended the appointment of Dr. Max Nordau as leader *pro tem.*—a proposition which was wisely passed by. A false step in so vital a matter might fatally embarrass the whole movement. Sir Francis Montefiore suggested the payment of the new Zionist chief—a necessary corollary to the nomination of Dr. Nordau, and a very serious question which Zionists will probably have to consider one day. Sir Francis can urge, in support of his proposal, that Mr. Balfour does not lose in dignity or power by the acceptance of a salary, but there are considerations of an opposite character of which Dr. Herzl himself must have been well aware. It was urged that the Congress should not meet until the East African mission had presented its report, but the month of March was decided upon for the meeting, a date too early, according to previous resolutions, for the formal consideration of the matter. The interval now to elapse may give the period of rest of which Dr. Gaster spoke in our columns recently. But it may also provide a period for the conduct of intrigue, the bandying of recrimination, and the deepening of differences.

◆

Dissensions. Herr Marmorek presented to the Committee an account of the present position of the "negotiations with England, Russia and Turkey." It is interesting to see that negotiations are still proceeding with Turkey, and that Russia, too, is negotiating with Zionism (presumably about the liberty to be allowed to the movement in the Tsar's dominions). But the main point of interest in the proceedings was the definite announcement that the East African Commission of Inquiry would shortly start, and would consist of three delegates from England and two from South Africa. According to Mr. Greenberg, the Commission would be ready to leave in the middle of October. The sending of this expedition is only in accordance with the behests of the last Congress, and the understanding arrived at at the Conference held at Vienna some months ago. It does not, therefore, commit the Zionists to the acceptance of the British offer to-day, any more than it did at the time the Commission was voted. All that it indicates is the desire to proceed, for the present, along the lines marked out by Dr. Herzl, and the course is no doubt a wise one. But our own columns indicate that when the question of East Africa does come up for final decision, an issue seriously threatening the future of the movement will be raised. Dr. Gaster has already presented his ultimatum. East Africa must be "blown off the platform of Zionism." In a letter which we print elsewhere a correspondent (Dr. Samuel Daiches) threatens secession in case of the scheme being persevered with. On the other hand, Mr. Zangwill still proclaims his belief in the idea. He draws visions of Jewish workshops sending out their products to the neighbouring nations; and calls for the immediate dispatch of the mission. It is probable that each party to the African dispute will find support in the general movement, though the balance of opinion will probably be found to be against it, especially if a determined and able leader should put himself at the head of the *nein-sagers*. The question is, can the Zionists amicably settle these differences, and then proceed to the next business? Or, looking further ahead, can they shelve East Africa and feed the movement indefinitely on the unsatisfied hopes of Palestine?

◆

Roumanian Jews: Important Decision. We publish in another column a decision just given by the Court of Cassation of Roumania, which may prove to be of great importance. Its effect is to place Jews born in Roumania, and who have not been citizens of another Power, on an equal footing with natives, except in the matter of political rights. As the practice hitherto has been to apply all anti-foreign legislation to Jews on the ground that they were aliens, it will readily be seen what a revolution the pronouncement of the High Court might effect in the status and general position of the Jewish population. This decision should be taken together with several previous declarations by the Court, one of which made it unlawful to expel Roumanian Jews from the country, while the other made Jewish children, who were born before the naturalisation of their parents, Roumanian citizens. The three decisions may constitute a charter of liberty for our Roumanian brethren, of which it is well to take note. In addition, one should not overlook the other symptoms of a better condition of things that have latterly been in evidence. Acts of violence have been rare. Expulsions from the villages have ceased, and there have been frequent remittances of the school fees, which Jews alone are forced to pay. But we should make a great mistake if we attached too great importance to these various signs of grace, and rushed to the conclusion that the era of emancipation is at hand. We have seen, both in France and Russia, that highly placed Judges, with their professional training in the art of arriving at fairness and truth, are often in advance of the executive power. The everyday administration of the law by the authorities may be an entirely different thing. Our Bucharest correspondent referred some three months ago to the case of an old man who had returned to Roumania after five expulsions, and was sentenced to imprisonment and re-expulsion by the Court of Appeal. The Court of Cassation quashed the sentence on the ground that the penalty of expulsion could not be enforced against a Roumanian subject, and thus granted the second item in the Jewish charter referred to above. But, as our correspondent pointed out at the time, the sentiments and views on this question of M. Mandrea, the President of the Second Section who gave this decision, are well known. In another case, and under another President, a different decision may be given. Again, although the expulsions from the villages have almost entirely ceased—our correspondent stated that they are still heard of in various parts of the country—it must be remembered that the large clearances in past years have left few Jews in the villages to expel. What is wanted is a clear description of the status of the Jewish inhabitants by the Chamber itself, and a definite intimation that Roumanian-born Jews are not included under the category of foreigners. If Roumania is to satisfy its own pledges, and conciliate the goodwill of Europe, it must relieve the lives of its Jewish inhabitants from the perpetual nightmare of discriminating legislation. If the decisions of the Court of Cassation indicate the dawn of Jewish freedom, they will be as welcome to the civilised world as they will be of good omen to Roumania itself. But the continued exodus of Jews from the country shows that they are still staggering under the load of cruel and oppressive laws.

◆

The Ramsgate Meeting.

The success achieved by the Union of Jewish Literary Societies last year, at its first Summer Assembly, has been exceeded this week at Ramsgate, where the participants in the movement once again assembled. At the opening meeting on Sunday evening, the hall was well filled long before the hour advertised for the commencement of the gathering; and late-comers, failing to find accommodation in the place of meeting itself, had to satisfy themselves with listening to Dr. Hirsch's eloquence from the stairs. From all directions people came to Ramsgate to take part in the gatherings. Although the usual Ramsgate season has practically come to an end, many extended their vacation or renewed it in order to be able to take a share in the Assembly. For the meetings not only the inhabitants of Ramsgate, temporary and permanent, were drawn upon. From the various other seaside resorts that dot the coast of western Kent, parties came over to Ramsgate in order to be present at the meetings of the week and to show their personal sympathy with the revival that the Union of Jewish Literary Societies is conducting. The movement, or rather the portion of it that was in evidence this week is avowedly based on the experience and practice of the great Jewish community across the Atlantic. In any comparisons between England and the United States, the very considerable numbers of the latter community—a proportion of ten to one as compared with England—must be taken into account, and as enthusiasm increases in geometrical progression with regard to the numbers generating it, the attitude of the audiences at Atlantic City must be considerably discounted for purposes of a just comparison with Ramsgate. Despite these excusable limitations and deductions, however, the enthusiasm displayed at Ramsgate, according to the estimate of those who have participated in both the English and American gatherings, was not unequal in intensity to that which greets the speakers at Atlantic City; while, so far as absolute numbers are concerned, the attendances at Ramsgate compare very favourably with those of the first years at the New Jersey resort. The work that the Union of Jewish Literary Societies is doing in its many activities is one of extreme value to the community. By its popularisation, its democratisation of Jewish literature, it is leading the van of the development of Anglo-Jewry and Judaism in England. It is creating in the new generation, which will form the whole community to-morrow, a love for and an interest in the traditions and history of their people. Those, to whom other communal organisations fail to appeal, find in the literary societies the link that keeps them with their people, the force that stops the tendency to drift away that we have so much to deplore, and the attraction that draws those on the brink back to Jewry, its hopes and dreams. Of all the many movements that the community has seen of late years, the Literary Union is one of the most valuable and the most likely to show its imprint on future generations of Anglo-Jewry.

◆

The Claims of Jewish Literature.

The impressive and eloquent oration which Dr. Emil Hirsch delivered on the opening night of the gathering took as its argument the necessity of a study of Jewish literature, in order that the mission of the religion and the race may be fulfilled. The basis of Judaism, Dr. Hirsch pointed out, was its literature, not only that contained in the Bible, but the products of the Jewish successors of the Biblical writers from the day on which the last word of the last chapter of the Hebrew Bible was written until to-day. The mission of Judaism had been conducted throughout the centuries, despite the temporary conditions, by Jewish writers using every tongue of the Diaspora. In the study of the literature of the Jews, and in its expansion, Dr. Hirsch contended, was to be found the fulfilment of the sacred trust confided to the hands of the Jewish people for the benefit of the world. There are critics who contend that the divine truths of the biblical literature alone form the contribution of Judaism and Jewry to the world. Such an attempt to deprive the race of its due recognition, to ignore the work and teachings of the long roll of Jewish prophets who link the present day with that of two thousand years ago, Dr. Hirsch opposes with vigour. "Our 'books' give the lie to this brazen accusation. Ignorance or prejudice alone may huckster it in the streets. The Jew who knows his literature knows that this very popular view is false." And this was the burden of his address to his fellow Jews. "Study your own writings so that you may be able to answer when attacked, so that you can defend yourself when an attempt is made to rob you of your birthright." The gathering that Dr. Hirsch was addressing was representative of those who have determined to adopt his advice. The organisation under whose ægis he spoke was the personification of the Jewish Renaissance, of the new Jewish Science, composed as it was of those who had come forward and banded themselves together in the search after the divine secret of their existence to be found in the writings of their fathers. But the Union of Jewish Literary Societies and its kindred institutions throughout the Jewish world consist mainly of the disciples of the new movement. The masters are few and scattered. In many countries are they to be found. England has its share, and with truth Dr. Hirsch was able to acknowledge in the presence of some of them that "England is to be congratulated on the part her great masters of Jewish birth and loyalty have had in this renaissance." A great compliment has been paid to Anglo-Jewry by the visit of Dr. Hirsch this summer. A still greater one is in store for them, for we are privileged to announce that the eloquent rabbi has consented to spend several weeks in this country next year, when he hopes to take part in the activities of the communal organisations.

◆

The Study of Jewish History.

The greater portion of the discussions at this year's assembly of the American Jewish Chautauqua Society was devoted to the consideration of educational matters. The Committee of fifteen, appointed at a previous assembly to consider the important subject of Jewish education, has treated it in so exhaustive a manner that its report will be made in three divisions, the second of which was placed before the assembly this year. Although the field was somewhat restricted by the limits of the instalment of the report under discussion, many aspects of Jewish education were under consideration, and the report of the proceedings ought to receive careful attention from Jewish educationalists of every state. During the course of the discussions many pleas were voiced that have often been expressed in these columns. The claims of post-biblical Jewish history on the Jewish school were forcefully put forward by Dr. Israel Davidson, of New York. In his opinion the religion class should teach more than Hebrew, religion and biblical history. The history of the Hebrew race did not close with the Era of the Maccabees, nor were heroes and prophets wanting in the period subsequent to the reign of Herod. The teachings of Jewish history are in some aspects as important as those of Biblical history, and their lessons as valuable. By the study of the complete story of the Jewish race, the Jewish consciousness can be preserved independent of any national movement. Thus Zionists and non-Zionists can, without prejudicing their causes, combine in advocating the introduction of Jewish history into the curriculum of Jewish schools. Despite occasional trans-Atlantic extravagances, Jewish thought in both the Anglo-Saxon States is closely akin. The day on which the claims of Jewish history were admitted by the influential American organisation was but a few months beyond that on which the same subject received official acknowledgment in this country by inclusion in the Chief Rabbi's Code. In England and America Jewish history is no longer excluded from the Jewish school, and the Jewish child has at length opportunities of learning what his ancestors wrought and suffered while the Norman invaded England or the United States came into being. Only last week, a correspondent in these columns, in advocating the study of this subject, complained of the scarcity of suitable text-books, from which to learn the history of the Jewish race. The dearth is, however, not so great as he seems to imagine. Setting aside such works as Graetz, not to speak of the valuable essays of Mr. Wolf and others, a text-book of the whole of Jewish history suitable for use in schools exists in Cassel's History, of which a second edition was published last year. Dr. Karpeles, of Berlin, has published in English short volumes on Jewish history and literature, and the latter subject has been ably treated by Mr. Israel Abrahams in a hand-book, hitherto only published in America. Jewish worthies are receiving adequate treatment throughout the English-speaking world. A monograph on Maimonides, the first of a series to be published jointly by the Jewish Historical Society of England and the Jewish Publication Society of America, has met with considerable success, and among its successors in preparation or contemplation are volumes on Rashi, Judas Maccabæus and Philo.

◆

Wanted: An Emigration Conference.

The question of East Africa is far more than a matter of external Zionist politics. The visible outlets for the unfortunate members of our race are contracting daily. It is impossible to read the recent speech of Mr. Sargent, the American Commissioner-General of Immigration, without realising the growing restiveness of the United States under the foreign influx. The increase of the already large Jewish colony of New York at the rate of nearly 140,000 a year, and the extension of the foreign settlement in other large cities are disquieting to the American mind. Mr. Sargent speaks of the "limit being reached soon," and of the resources of the American Jews being taxed to such an extent that they will have to accept the aid of the public purse. And he suggests that the influential Jewish organisations in the States should put forth every effort to bring to the notice of would-be immigrants "the true conditions" prevailing in the Republic. The uneasiness of the Commissioner-General is obvious in these warnings. But Dr. Emil Hirsch, in an interview which we publish elsewhere, is still more emphatic. "The flood," he tells us, "is certainly at present more than we can deal with. If it could only be stopped for five years we could assimilate all that had come, and then resume. But the immigrants come faster than it is possible for the nation to digest." We do not suppose that America will, in the near future, declare that it has had its fill of immigrants and decline all further arrivals. But if Jews are far-seeing they will provide even against a qualified *non possumus* on the part of the States in the next few years, and it is this consideration, together with the portents visible in this country, which renders the offer of an asylum in East Africa a matter of commanding interest for the race. Sometimes the attention of Jews is turned towards Canada as an outlet for their "driven" coreligionists. But if a successful Jewish settlement can be pointed to in the British East Africa colony, Canada and other British colonies may be all the more disposed to welcome such a settlement in their midst; and we can only trust that if the coming commission be composed of capable men, and their report prove favourable, some body, such as the Jewish Colonisation Association, will endeavour to take up the scheme, though the Zionists themselves refuse to proceed with it. In connection with this subject of immigration, we are sorry to find that our contemporary, the *American Hebrew*, charges English Jews with systematically unloading their ne'er-do-weels on the Jews of the United States. Our contemporary must be labouring under some error, since very few Jews are emigrated to the States by our philanthropic bodies. The allegation suggests the necessity of further co-operation between the Jews of various countries in this matter of emigration. This question of asylum for the oppressed Jews is surely one for the entire race; and the separate or the pieacemeal dealing with it by the different Jewries only breeds misunderstanding and inefficiency. What is wanted is an immediate conference on this subject between the leading Jewish organisations of the western world. The need is great, and we strongly hope that the suggestion will be carefully considered.

The Birth of the Russian Tsarevitch.

THE TSAR'S CONCESSION TO JEWS.

The manifesto issued by the Tsar on the occasion of the birth of the Tsarevitch mentions several acts of clemency by the Tsar. His Imperial Majesty orders the remission of the fines imposed on Jewish families in the case of Jews avoiding military service.

A Petition to the Tsar.

An international movement on behalf of the rights of Russian Jews is being started in the United States. According to the *Jewish Comment* (Baltimore), a meeting was held at the home of the Chief Rabbi of Philadelphia (the Rev. B. L. Levinthal), on the 31st of last month. Plans were then formulated for an immediate campaign in the direction indicated. Judge Sulzberger is to be asked by the Russian leaders to draw up a petition calling upon the Tsar to acknowledge the political, civil and religious rights of his Jewish subjects. This petition is to be submitted to the States Department at Washington for its approval. It is expected to be mild in its nature, and the good services of the Federal Government are to be asked in so far as to permit the American Ambassador at St. Petersburg to present it to the Imperial Government. Similar petitions, says the *Comment*, are planned in England, Germany, France and other countries. Among those present at the meeting were; Mr. J. Ginsburg (Editor of the *Jewish Evening Post*), the Rev. B. L. Levinthal, Mr. Marcus Goldman and Dr. B. L. Gordon. Whether the American Government will, after the experience of the Kishineff petition, comply with the request that is to be addressed to it may be doubted.

The Anti-Semitic Disturbances in Russia.

Private information received this week in London confirms the statement in the Reuter telegram printed last week that twenty Jews were killed at Ostrowez, during the riots on the 13th inst.

The Emigration of Jews from Russia.

A Dalziel telegram from Berlin, dated August 19th, says:—

> The exodus of Russian Jews from the Tsar's dominions has, of late, assumed considerable proportions, and exceeds that of former years. From the town of Dunaburg alone over 2,000 families have emigrated to America. The exodus continues at the rate of from ten to fifteen families per day, and is chiefly to German territory. The people are generally well provided with money, and many eventually go to the United States.

Judge Mayer Sulzberger on De Plehve.

Judge Mayer Sulzberger has given his views on the late Russian Minister of the Interior to the *Jewish Exponent* of Philadelphia, in the following terms:—

> The death of Plehve can scarcely be said to be a loss to the world. A man of great brute force and of iron will, he was, undoubtedly, the leader of the clique of barbarians who rule Russia. His devotion to the most tyrannical absolutism and his contempt for Western civilisation he carried to the point of insanity, dreaming of the final triumph of Russia over all the civilised nations, whom, like Mouravieff, he considered as "the tired men," whose part in the world had been played. His acts of cruelty and oppression drove millions to despair and thousands to insanity, and it is not unlikely that he has fallen a victim to a madman whom he has himself created. That he deliberately organised the Kishineff massacre can scarcely be doubted, and that he and his creatures lied about it is quite certain. The European world breathed freer when poor Charlotte Corday destroyed the monster Marat, and so, too, our pity will probably be greater for the crazed wretch who was driven to commit the crime than for the guilty creature who was its victim.

Mr. Lewis H. Solomon, F.R.I.B.A., was recently elected a member of the Council of the Royal Institute of British Architects. He has been re-elected Chairman of the Science Committee, and representative on the Standardizing Commission, a Committee of experts on iron and cement and building materials.

The Status of Roumanian Jews.

IMPORTANT DECISION.

The High Court of Cassation in Roumania, has given an important decision by which the legal status of Jews born in that country is now fixed by the highest tribunal in the land. In the trial of the action of Dr. S. Ornstein v. Clara S. Ornstein (dissolution of marriage between uncle and niece), on appeal from the High Court of Galatz, the Court of Cassation of Bucharest gave, on the 26th of May, the following far-reaching decision (No. 213-904), the appeal being rejected:—

"Considering that the legal status of Roumanian citizens is determined by the Roumanian law, and that similarly the Roumanian law determines the Status of persons who were born in Roumania, live in Roumania and are subject to the Roumanian laws, such as are the inhabitants of the Jewish persuasion; for these persons, who are deprived only of the political rights which consist in participating in the public affairs of the district, country, or State, are not Aliens, nor are they without domicile, expressions which can only be applied to those who are either no citizens of any country or are mere birds of passage living temporarily in one country or another.

"Considering that neither the man nor the woman Ornstein can be treated as Aliens or without domicile, as the Austrian protection enjoyed by their parents is not identical with Austrian citizenship, for the protection accorded by some States to inhabitants in countries in the East, to which Roumania was at one time considered to belong, was only of a purely diplomatic nature, which did not mean that the person standing under such protection was considered a citizen of those States.

"Therefore, the son and husband, Dr. Ornstein, as one who was born, lived, and lives in Roumania, has been subject to the Roumanian laws, and has served in the army, is a Roumanian native, and must be treated according to Roumanian law, for his personal status is determined by Roumanian law."

A Japanese Decoration for Sir Marcus Samuel.

Sir Marcus Samuel has just received, through the Japanese Minister, Viscount Hayashi, the Order of the Knight Commandership of the Rising Sun, conferred upon him by the Emperor of Japan. For a period of twenty-five years the firm of which Sir Marcus Samuel is the head has been intimately associated with Japan, and has had close relations with the Japanese Government. The firm issued the first Japanese gold loan in Europe, and later, with the consent of the Government, issued the municipal loans for the Yokohama waterworks and the Osaka harbour works. Sir Marcus has also materially aided the development of trade in Formosa. The decoration consists of a handsome gold and white enamel eight-pointed star, with a large ruby in the centre, representing the rising sun, surmounted by the leaf and flower of the kiri tree, the emblem of Hideyoshi, one of Japan's greatest warriors.

Dr. Baron Henri de Rothschild.

[FROM OUR CORRESPONDENT.]

PARIS, AUGUST 21st.

Dr. Baron Henri de Rothschild has just been appointed Chevalier of the Legion of Honour. This distinction is the just reward of the numerous services rendered by the young practitioner to the cause of those who suffer. His solicitude is chiefly directed to the sick belonging to the poorer classes, and he is ever devising means and establishing institutions whereby their health may be restored. He is a specialist in diseases affecting children at the School of Professor Budin, and he founded the Picpus Dispensary which he has annexed to the hospital and to the asylum founded by the late Baron and Baroness James de Rothschild. This Dispensary is specially intended for Jewish patients, and by its side Dr. de Rothschild has installed in the Rue Marcadet, one of the poorest quarters of the capital, a polyclinik and a hospital where the poor receive gratuitous attention. In addition philanthropic dairies are installed in all the poor quarters of Paris where the population can procure pure milk cheaply. More than twenty of these establishments are now open. At Berck-sur-Mer, in connection with the Nathaniel de Rothschild hospital where poor Jewish children are sent to recruit their health, Dr. de Rothschild has installed a dispensary which also renders valuable service. The question of the care which should be given to children being the principal object of his benevolent occupations, he has, by numerous investigations, sought the means to combat infantile mortality and has published works on the hygiene of food. The Government of the Republic could not have done better than to reward, as it has done, the philanthropic activity of Dr. Baron Henri de Rothschild.

London University.—Louise Nathan was among the successful candidates at the recent Intermediate Arts Examination.

Pitman's Metropolitan School,
SOUTHAMPTON ROW, LONDON, W.C.

Principal: B. DE BEAR, Late Examiner London Chamber of Commerce.
PERMANENT STAFF OF 70 QUALIFIED TEACHERS.

The aim of this School is to prepare youths and young ladies rapidly, thoroughly, efficiently, and at reasonable fees for
BUSINESS LIFE.

For more than 30 years it has been the daily work of the staff of this institution to prepare young people of both sexes for the Merchant's Office, the Counting House, Private Secretaryships Bank Railways, Insurance Offices, the Civil Service.

OVER TWENTY THOUSAND . . . past students are now filling important positions in the City of London, in the provinces, and abroad, and the demand for really qualified Shorthand Writers, Typists, Book-keepers, Foreign Correspondents, and General Clerks is always somewhat in excess of the supply.

NOTE.—Open daily, 10 to 1, 2 to 4, and 6 to 9. Each student is taught individually and specially. Shorthand, Typewriting, Book-keeping, Business Methods, an Modern Foreign Languages. New students may join on any day at any hour: New students may take up one subject or any group. Inspection of the working of the School always cordially invited.

For Prospectus (gratis and post-free) address THE SECRETARY,
PITMAN'S METROPOLITAN SCHOOL, Southampton Row, London, W.C. (No Branches)

The Zionist Movement.

MEETING OF THE GREATER ACTIONS COMMITTEE.

The East African Scheme and the Next Congress.

[FROM OUR CORRESPONDENT.]

Vienna, August 21st.

The proceedings of the four days of Zionist Conference, held in this city, beginning on Tuesday last, can be summarised as follows. The Greater Actions Committee, presided over in turns by Dr. Bodenheimer and Dr. Tschlenow—the other three members of the presidential bureau did not exercise their functions—enlarged the existing Actions Committee first to nine members by adding five (Drs. Alexandre Marmorek, Tschlenow, and Bodenheimer, Mr. L. J. Greenberg, and Engineer Ussischkin) and then coopted, with full voting power, four other members, Herr D. Wolffsohn, Dr. Katzenelsohn, Dr. Max Nordau, and Professor Warburg. None of the four are members of the Greater Actions Committee, but had a right in their varied capacities to attend the Annual Conference, which confirmed the decisions of the Greater Actions Committee without prejudicing the question whether the Conference, or the Committee in the absence of the Congress, is the supreme legislative body in the Zionist movement.

As, however, the constitution in no way contemplated the new arrangements, the general view favoured an early Congress, at which the officers could ask at once for an indemnity for acting beyond their prerogative, and, at the same time, submit a new constitution. The date was, however, affected by the East African project, which it was hoped would be settled at the next Congress. Although the Investigation Commission is about to proceed to East Africa, and will probably have completed its report by March, yet, as the last Congress decided that the Congress, to settle the question, should not be held until four months after the report had been issued, the proposal to await the report was abandoned, and it was decided to hold the next Congress in Basle early in March.

Professor Warburg's report on the work of the Palestinian Commission created an impression, and considerable work will be done along the lines foreshadowed by him. The industrial development of Palestine, too, will be aided by the Jewish Colonial Trust, the shareholders of which met, accepted no dividend, and were gratified at the opening of the branch of the Anglo-Palestine Bank in Jerusalem.

The National Fund is to be legalised in England, though the form of incorporation has not been settled. Official support was voted to the National Tribute for the Children of Dr. Herzl, and all other Herzl schemes were ordered to be abandoned at least for the present.

The proceedings, protracted and often very technical, were conducted throughout in a subdued tone, and a group of pressmen, who stationed themselves below the windows of the committee-room, heard practically nothing of importance. The last session was closed at the beginning of the Sabbath by Dr. Tschlenow, who, addressing the upstanding gathering, bore testimony to the greatness of Herzl, observing that to his mind Herzl had never shown himself greater than in April last, when all but the deceased were being torn by conflicting passions.

Asked what he thought of the situation at the close of the sessions, one of the members answered: "Perfect unity prevails here. There has been no talk of leadership, and all these outside discussions and animosities have not even been mentioned in the committee-room. The work has been orderly and regular, and the general view is that we can go on with our work as Herzl left it, but dividing his responsibilities amongst a number of men. The next Congress will, therefore, be a Congress first of sorrow and then of constitution-building."

Official Report.

The following official report of the proceedings on the first day only is printed in *Die Welt*.

The meeting of the Greater Actions Committee was held on August 16th. The following members were present in the morning:—

From Austria: Dr. S. Krenberger (Vienna). **Galicia**: Adolf Stand. **Bohemia**: Karl Resek. **Hungary**: Chief Rabbi Roth (Pápa); **Germany**: Dr. Bodenheimer, Dr. Klee and Dr. Friedemann. **Italy**: Dr. Felice Ravenna. **Servia**: Dr. Alkalay. **Switzerland**: Dr. Farbstein. **France**: Dr. Alexandre Marmorek. **Bulgaria**: Dr. Rimalowsky. **Denmark**: Dr. Frankl. **Roumania**: Samuel Pineles, Dr. Lippe, and Dr. Moskoviz. **England**: Mr Greenberg. **Russia**: J. L. Goldberg, Dr. Bruck, Dr. Jasynowski, Dr. Robinsohn, Dr Jacobsohn, Engineer Ussischkin, Dr. Tschlenow, Dr. Jelski and Professor Gregor Belkowsky. **America**: Professor Richard Gottheil and Mr. J. de Haas.

Dr. Kahn, in the name of the Smaller Actions Committee, warmly welcomed the gentlemen present, and exhorted them to take up the work, so difficult at the present time, in the spirit of Dr. Herzl. Their objective was to continue to work for the movement and to develop and extend it.

Architect Marmorek then delivered a eulogium on the late President, and urged that they should collectively visit the grave of Dr. Herzl. His spirit might guide them to carry on the movement in the direction he desired, whereby they would carry out his last wishes.

The members then proceeded to the grave of Dr. Herzl, on which Dr. Ravenna deposited a bronze wreath as a modest expression of the deep gratitude of all the Zionists of Italy. Architect Marmorek then spoke of the striking virtues of the immortal leader. A prayer was offered up by Chief Rabbi Roth.

At the afternoon sitting the Bureau, on the motion of Dr. Jacobson, was constituted as follows:—Dr. Kahn, Dr. Kokesch, Architect Oscar Marmorek, Dr. Tschlenow, and Dr. Bodenheimer. (Herr Kremenezky was unable to attend the meeting owing to indisposition).

On behalf of the Smaller Actions Committee Architect O. Marmorek presented the report. He said: The period which has elapsed between the last meeting of the Greater Actions Committee and the present day had been filled by the illness of Dr. Herzl, his death, his funeral, and the bitter days that followed. Up to the last moment Dr. Herzl personally directed all matters having reference to external politics. All other work was completely taken away from him by the Actions Committee. Herr Marmorek then described the present political situation, the position of the negotiations with England, Russia, and Turkey, and mentioned the opening of the Branch Bank in Jerusalem, in which the English Consul and the local Turkish authorities took part. He further reported the participation of the Actions Committee in the Colonisation Company of Hamburg, and that the expedition to explore East Africa, consisting of three gentlemen from England and two from South Africa, would shortly proceed on their mission. A letter (which was read) had been received from Mr. Zangwill, in which he recommended that the presidency should in the meantime be held by Dr. Nordau, and that the Congress should not be summoned till the result of the East African expedition had been placed before the Committee. Sir Francis Montefiore recommended, also in writing, that the chief leader of the movement should be paid from the General Fund. On the 15th August the Committee for the Legalisation of the National Fund met in the Congress Office. There were present: Drs. Farbstein, Isidor Marmorek, Friedemann, Idelsohn, Menczel, and Rosenbaum, Engineer Ussischkin, and, by invitation, Drs. Bodenheimer and Jasynowski. The following matters were discussed:—Is it desirable to legalise the National Fund in a small or a great State? What legal form should be given to the registration of the Fund? After the meeting had unanimously decided on England as the seat of the National Fund it approved the formation of a company, the members of which shall be the holders of founders' shares, regard being had to the English law on the subject.

The agenda was then proceeded with.

Dr. Tschlenow took the chair, and opened the proceedings with the following remarks: The only body which is empowered to make any alterations is the Congress. But the work cannot be interrupted until the next Congress. A way must, therefore, be found in which, in conformity with the Organisation Statutes, the work shall be carried on until the Congress.

On behalf of the Smaller Actions Committee, Dr. Kokesch said: The Smaller Actions Committee is of opinion that the Congress should be convened. An argument against the early convening of the Congress is that the decision on the East African question can only be arrived at when the result of the expedition is known. The Greater Actions Committee must first decide whether the Congress shall be held in December or March. The Smaller Actions Committee is also of opinion that a revision of the Organisation Statutes is necessary. This revision will not be fundamental, but the relations of the Smaller with the Greater Actions Committee need revision. The Smaller Actions Committee, which is charged with the direction of affairs, will always consult the Greater Actions Committee on all important questions, but as communication with all members of the Greater Actions Committee is not possible, a Committee of the Greater Actions Committee should be appointed.

Dr. Bodenheimer was of a different opinion. He said that there could be no doubt that the Greater Actions Committee, according to paragraph 23, was the directing body. But the general policy of the Zionist movement, on the basis of decisions of the Congress, was conducted by the Greater Actions Committee, which had the power to appoint committees for special purposes. These committees naturally co-operated with the Smaller Actions Committee, but the Greater Actions Committee must minutely know everything in which was embodied the political essence of Herzl's activity. As the full Committee could not take cognisance of all documents, a political Committee should be elected consisting of two or three persons who should examine the political legacy of Dr. Herzl, and report thereon to the Greater Actions Committee.

Rechtsanwalt Rosenbaum endorsed the views of Dr. Kokesch. He was of opinion that the Congress should be convened as quickly as possible even if no report from the East African expedition could be laid before it.

Dr. Jasynowski could not understand how the Smaller Actions Committee could claim rights which did not belong to it. The executive organ of the Congress was the Greater Actions Committee. This body must know everything, and it could only limit its own rights for reasons of policy to guard against various details becoming generally known, but this the Smaller Actions Committee could never do.

Dr. Farbstein was of the same opinion as Dr. Bodenheimer. The Greater Actions Committee was, and remained, the executive organ of the Congress. The Smaller Actions Committee was only the bureau of the Executive, and nothing more.

Dr. Friedemann supported the proposal of Dr. Bodenheimer.

Dr. Alexandre Marmorek was of opinion that the Smaller Actions Committee should divide its functions among its own body. It was, however, also necessary to appoint a Political Committee, to which non-members of the Actions Committee might also belong. A member of the Smaller Actions Committee should also be appointed on this committee. In conclusion, he asked for a vote of confidence in the Smaller Actions Committee.

Dr. Alkalay supported the proposal of Dr. Kokesch.

The Chairman said he deemed it necessary to express his views on paragraph 23. He was of opinion that only the Greater Actions Committee was the responsible body. It was, therefore, the executive organ of the Congress, but as it could not itself conduct the business, it transferred a portion of the responsibility to the Smaller Actions Committee. This had always happened, and was happening at the present moment, when the great void created by the death of Dr. Herzl must be filled by a committee.

Mr. Greenberg said that the sending of the expedition was vital to Zionism. If the expedition did not go out the movement would be most seriously damaged. After the preparation that had so far been made, the expedition could set out in the middle of October, and the result could be known by the beginning of March. The Congress must, therefore, be summoned for March.

Dr. Jelski begged the meeting to devote its attention to the question of the summoning of the Congress. The Congress could only be convened for a period when it could be anticipated that the result of the expedition would have been ascertained. The preparations for the Congress must, therefore, be directed to provide for any contingencies which might arise from the progress of the negotiations.

After replies by Dr. Kokesch and Dr. Bodenheimer, a vote was taken on the following motions:—1. Dr. Kokesch, on behalf of the Smaller Actions Committee: "The Greater Actions Committee elects from its body a committee consisting of five members which, by means of periodical meetings, say every two months, shall have equal power with the Smaller Actions Committee to take a permanent part in the direction of the movement. The decisions arived at by this Committee, in conjunction with the Smaller Actions Committee, shall be carried out by the Smaller Actions Committee." (An amendment was submitted by Dr. Alexandre Marmorek to omit the words "from its own body."). 2. Dr. Bodenheimer: "The Greater Actions Committee shall elect from among its body a Political Committee of three to five members with the same rights as the Smaller Actions Committee." 3. Mr. Greenberg: "The papers of Dr. Herzl shall not be opened till the next Congress."

The motion of the Smaller Actions Committee was adopted; all the other motions were rejected. The following addendum by Dr. Bodenheimer was adopted: "The Committee shall have the power, in conjunction with the Actions Committee, to gather opinions on the political situation."

Dr. A. Marmorek, Dr. Tschlenow, Dr. Bodenheimer, Engineer Ussischkin, and Mr. L. J. Greenberg were elected on the Committee.

A vote of confidence in the Smaller Actions Committee was then passed by acclamation.

The Annual Conference.

The annual Conference, which was largely attended, was held on Wednesday, the 17th August, and was opened by Dr. Lippe, of Jassy, as President, by virtue of seniority of age. In a short speech he welcomed the members of the Conference, and proposed that Dr. Kahn, Dr. Kokesch, and Architect Marmorek, members of the Actions Committee, as well as Dr. Tschlenow and Dr. Bodenheimer, should be elected as the Executive. (Engineer Kremenezky was prevented by illness from attending the meeting). The resolution was adopted by acclamation. Dr. Bodenheimer then took the chair, and delivered an impressive address in memory of Dr. Herzl, which was listened to standing by the members of the Conference. In the course of his remarks, Dr. Bodenheimer urged that Zionists should continue to serve the holy cause in the spirit of the great dead, to the honour of the memory of Dr. Herzl and of the Jewish people. On behalf of the Actions Committee, Dr. Kokesch proposed that a number of leading Zionists, chiefly representatives of various commissions, should be invited to attend the deliberations. The proposal was adopted. After a short debate initiated by Assessor Dr. Friedemann, on the jurisdiction of the Conference in relation to the Congress, Architect O. Marmorek submitted the report of the Actions Committee. The discussion on the report was adjourned, as the Auditors had not quite completed their report, hence the presentation of the financial report (on which Dr. O. Kokesch was reporter) was adjourned to a future meeting. Herr D. Wolffsohn, President of the Colonial Bank, reported on the operations of that institution, which, on the basis of details respecting the business transacted, promised a larger dividend to the shareholders. The report was also dealt with by Dr. Kokesch, who, on behalf of the Supervising Counsel, submitted an account of the position of the bank.

Professor Warburg, of Berlin, reported on the activity of the Palestine Commission and its work in Palestine. The report was received by the Conference with special attention. Universal approval was given to his remarks on the work of the Commission, the periodical *Altneuland*, the geographical, meteorological, and medical section, the expenditure on olive trees, the collection for the planting of a Herzl Forest, and the course of studies on Palestine. Dr. Franz Oppenheimer and Dr. Soskin, of Berlin, added some details of the work of the Palestine Commission. Professor Warburg, as President of the Uganda Commission, also gave a review of work that had hitherto been done by this body.

At the afternoon sitting Dr. Farbstein, of Zurich, reported on the National Fund. The discussion on this report, in which many members of the Conference took part, ended with the unanimous adoption of the proposals of the National Fund Commission. [The decision with reference to the future status of the National Fund has already been mentioned in the report of the meeting of the Greater Actions Committee.] Herr A. H. Reich reported on the position of the National Fund. A long discussion ensued, in the course of which several proposals were submitted tending to centralise, more than had hitherto been the case, the direction of the National Fund in order to facilitate the collections.

National Tribute for the Children of Dr. Herzl.

A meeting convened by the organiser of the Ladies' Committee of this Fund was held at the New Synagogue, on Sunday. Mr. S. Lennox Loewe, the Chairman *pro tem.*, who presided, stated that the object of the gathering was to take the first steps towards organising the labour of the very large numbers of ladies who sympathised with the Fund, and to deal with the various projects placed before them in a dignified and successful manner. Although, owing to the summer holidays, most of the supporters were out of town, it was deemed advisable to get the Committee into working order before their return so as to enable them to utilise their spare time during the ensuing holidays for the purpose of placing the claims of the Fund before their friends, and enlisting the help of those ladies and gentlemen whose artistic abilities could be of use in such schemes as the Grand Committee might adopt. Amongst the many suggestions made to the Committee were those of holding a huge bazaar representing ancient Jerusalem, a series of living pictures of Jewish interest, copied from Oppenheim's paintings of Jewish festivals; musical festivals, and dramatic entertainments. The intention of the organisers was to arrange committees in every part of London, and eventually unite all under one President. Whilst it would be a Ladies' Committee, in view of its multifarious duties the assistance of gentlemen would be invoked, and all those willing to assist were requested to register their names and addresses with Miss Cowen, 22, Regent's Park Terrace, Gloucester Gate.

It was formally resolved to hold the next meeting, of which due notice will be given, in the West End during, or after, the holidays. Amongst those who have promised to join the Committee are the Rev. A. A. and Mrs. Green, the Rev. J. F. and Mrs. Stern, and Rev. D. and Mrs. Wasserzug.

Authorised collecting cards are being issued, and applications in the first instance, should be addressed to Mrs. S. Lennox Loewe, 31, Wolseley Gardens, Gunnersbury, W., Hon. Secretary, *pro tem.*

The Jewish Colonial Trust.

The seventh ordinary general meeting of the shareholders of the Jewish Colonial Trust, Limited, was held last Friday morning at the Zionist Congress Bureau in Vienna. Herr D. Wolffsohn, the Chairman of the Company, presided. The business included the reception of the report and balance-sheet, election of Directors and Auditors, decision as to disposal of surplus, decision on alterations in the memorandum and statutes. The following is a copy of the balance-sheet as adopted by the meeting:

THE JEWISH COLONIAL TRUST (JÜDISCHE COLONIALBANK), LIMITED.

Dr. BALANCE SHEET, 31st December, 1903. Cr.

LIABILITIES.	£ s. d.	£ s. d.
Share Capital—Authorised:		
100 Founders' Shares of £1 each	100 0 0	
1,999,900 Ordinary Shares of £1 each	1,999,900 0 0	
	£2,000,000 0 0	
Capital Subscribed:		
100 Foundors Shares of £1 each, fully paid...	100 0 0	
246,937 Ordinary „ „ £1 „ „ „ ...	246,937 0 0	
		247,037 0 0
Reserves:		
I. For Holders of forfeited Shares	3,400 1 5	
II. For other purposes	130 2 4	
III. For unclaimed Shares	610 12 0	
		4,140 15 9
Bills Payable		1,617 8 1
Loans from Bankers and others		17,000 0 0
Creditors:		
Correspondents-Nostro	7,182 7 2	
Correspondents-Loro	365 11 8	
Customers' Cheque Accounts	2,039 15 8	
Deposits	3,223 7 6	
Sundry Creditors	2,325 11 2	
Jewish National Fund	1,522 19 5	
Anglo-Palestine Company	3,529 8 1	
		20,189 0 8
Dividends Unclaimed		4,339 9 10
Profit and Loss Account:		
Balance at Credit		2,563 8 8
		£296,887 3 0

ASSETS.	£ s. d.	£ s. d.
Cash on Current Account: at Bankers and in hand ...		4,591 7 1
Cash on Deposit: With authorised Bankers and Agents, for fixed periods		8,505 0 4
Bills discounted...		155,426 19 7
Advances against Securities		3,508 19 0
Office Furniture, less Depreciation		560 0 0
Debtors:		
Correspondents-Nostro	30,956 9 2	
Correspondents-Loro	27,902 14 11	
Sundry Persons	1,064 2 3	
		59,923 6 4
Balance of Cost of Stamping Certificates to Bearer ...		888 19 6
Investments:		
27,550 2½ per cent. Consols taken at 88	24,244 0 0	
Note: —Of these Consols £27,500 are held by Bankers and others as security against Loans.		
£39,000 Shares in Anglo-Palestine Co. taken at cost	39,000 0 0	
R. 500 Russian Bonds	158 18 9	
		63,397 18 9
Promotion expenses: St. Petersburg Branch		84 11 10
		£296,887 3 0

In accordance with the provisions of the Companies Act, 1900, we certify that all our requirements as Auditors have been complied with. The following is an extract from our Report to the Shareholders of this date: "We are of opinion that the Balance Sheet at the 31st December, 1903, is properly drawn up so as to exhibit a true and correct view of the state of the Trust's affairs as shown by the Books of the Trust."

58, Coleman Street, London, E.C.
28th March, 1904.

(Signed) JACKSON, PIXLEY, BROWNING, HUSEY & CO., Chartered Accountants,
AUDITORS.

Dr. PROFIT AND LOSS ACCOUNT FOR THE YEAR ENDED 31ST DECEMBER, 1903. Cr.

	£ s. d.
To Salaries	3,899 19 8
„ Rent, Fuel and Lighting	973 6 8
„ Stationery	219 11 6
„ Postages and Telegrams	283 9 11
„ Office Expenses	397 12 11
„ Bill Stamps and Cheque Books	138 16 11
„ Charges on Collection of Subscriptions...	211 0 2
„ Advertisements	197 19 5
„ Fire and Guarantee Insurances	106 8 6
„ Extraordinary Expenses	721 9 1
„ Salaries and Expenses Abroad	539 9 8
„ Legal and Professional Charges	120 0 0
„ Depreciation of Furniture...	64 0 11
„ Income Tax	247 12 8
„ Loss on Revaluation of Investments	1,333 13 7
„ Balance, being Net Profit for the year	2,563 8 8
	£12,018 0 3

	£ s. d.	£ s. d.
By Profits on Banking Business:		
Discounts	8,047 14 11	
Interest	2,890 13 4	
Charges and Commission	788 5 2	
		11,726 13 5
„ Realised Profit on Exchange...		282 13 11
„ Transfer Fees		8 12 11
		£12,018 0 3

READY September 1st.

THE JEWISH YEAR BOOK, 5665

(1904-5.)

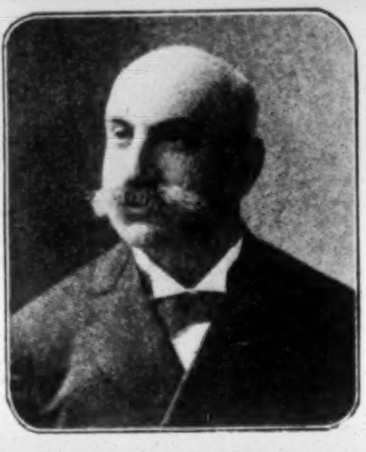
Price 2/6 Net. ORDER NOW.

London: GREENBERG & Co., Ltd., Chancery Lane, W.C.

A Talk with Dr. Emil Hirsch.

[FROM A CORRESPONDENT.]

I was fortunate enough to obtain an opportunity for a conversation with the distinguished Rabbi who opened the Second Summer Assembly of the Union of Jewish Literary Societies at Ramsgate last Sunday, and with his permission, through the medium of the *Jewish Chronicle*, I record his views for the information of the community. Like most recent distinguished American Jewish visitors, Dr. Hirsch only spent a few days in this country. Travelling to Ramsgate on Sunday morning, he returned to London the following day. There he met Dr. and Mrs. Kaufman Kohler and with them and his wife left for the United States on Wednesday. Before doing so, however, Dr. Emil Hirsch, who was kind enough to express his pleasure at his reception in England, promised to return next year at the commencement of his continental trip, not at its conclusion, and that he would then attend the Conference of the Union of Jewish Literary Societies in June, and any other communal functions to which he might be invited. Hitherto, although Dr. Hirsch has visited England on no less than ten occasions, he had never met any of the communal leaders, nor been present at any Anglo-Jewish meeting. So multifarious are the calls upon him in Chicago and other cities of America that, in the interests of his own health, he refrained from all similar work during his annual vacations, and invariably devoted that period to rest and recreation. This year, for the first time, he has broken his rule, and so pleasing has the breach seemed to him that he has already consented to repeat the offence next year.



Dr. EMIL HIRSCH.

Europe and America

I asked Dr. Hirsch what opinions he had formed concerning European Jewry and European Judaism.

"My impression is that a small minority of the Jews of Europe are almost fanatically orthodox. The remainder seems to suffer from rank indifference to things Jewish. The queerest aspect of it all is that though the Jews as a rule don't care so far as they themselves are concerned and practise none of the Jewish customs, they insist that the observances generally must be exactly as in the times of their fathers. The synagogues that they do not attend must be in every minutia strictly orthodox. In America we have certainly some orthodox congregations, but there is also a large number of Jews who insist that the services shall be in accordance with their views, such as those in which they are able to take part. Comparing the two systems, in my opinion American Jewry certainly displays the characteristics of greater health and vigour than are to be found anywhere in Europe. The impression used to be held in America that the Sabbath was neglected on that side of the Atlantic, but in Europe it was generally observed. That, however, I found to be by no means the case. For instance, when I was in Rome a few months ago, I was more than surprised to find work carried on by the Jews on the Sabbath even in the Ghetto, and work, too, that did not seem absolutely necessary. In the same city a friend of mine, a leading member of the deputation that waited upon President Roosevelt on the occasion of the Kishineff protest, had to his astonishment noticed the same. The conditions in Europe and America no doubt differ, but if anything justified the Reform Movement in the United States it was certainly the condition of Jewish affairs in Europe as compared with that in the United States. I do not pretend that things are perfect in America, but on the whole they are certainly far better than in Europe. In the United States there is scarcely any social pressure brought to bear on anyone to join a church organisation, nevertheless, the synagogue accommodation is continually being increased, new temples are being erected every year, and their ministers are provided with salaries on a scale that enables them to live on a par with the best of them."

I enquired of the work of the Jewish women in America.

"The Jewish women in America take a deep interest in religious matters and long ago asserted their right to be consulted in all matters. In the United States we have the third generation of Jewish women, and they are women of culture. They have passed through the higher schools, and a good many of them have taken degrees. They are the mainstay of American Jewish life, of religion and of philanthropy. Sometimes the thought even occurs to me that we are in danger of getting the synagogues feminised. Attention has recently been called by a well-known psychologist to the fact that in America, as in no other country, the higher life is almost entirely in the hands of women. Jewesses have followed the example of their Christian sisters, and that is a very hopeful feature of American life. It may be the result of the Reform Movement that it has almost equalised the positions of men and women."

Sunday Services.

I asked Dr. Hirsch about the Sunday Services and the attendances that they attract.

"At the Saturday morning services as a rule the attendance consists almost entirely of women. On Sunday mornings they are in the ratio of about five to three men."

How many members are there of your own congregation?

"Six hundred families of about three thousand members."

And the attendances?

"The average attendance at the Sinai Temple on a Sunday morning is 1,500; on a Saturday, about forty or fifty. At the smaller synagogue in Chicago, where I preach on Friday nights and Saturday mornings, I get about eight hundred on the former and forty or fifty on the latter occasions. That is the case with most Reform congregations throughout the country. The exceptions are in New York, where large congregations, consisting entirely of women and men who recite *Kaddish*, attend on Saturday mornings. In America, the *Kaddish* is a prayer for the dead, recited indiscriminately by mourners, not necessarily for a parent. The present generation in America is quite unaware that it is anywhere the custom only to recite the *Kaddish* in memory of a parent. The conservative and orthodox synagogues in the Ghetto are probably well attended, but with them there is a manifest drift away from synagogue life on the part of the children of the immigrants. Those who came over forty or fifty years ago endeavoured to adapt their Judaism to its new surroundings, and, as a consequence, their children are within the community. The children of the new immigrants, however, revolting against the rigid orthodoxy of their parents, drift into religious nihilism, and become outspoken despisers of religion in general, as well as of Judaism in particular. The keenness of the young Jews for education and in education in America is marvellous. Some positively starve themselves in order to satisfy their craving for learning. With few exceptions, however, they turn their back on Judaism, not through indifference but with avowed hostility. In the larger cities, this element makes it a rule to have a ball on the eve of Yom Kippur, and extra police have to be drafted into the district, in order to prevent interference by them with the services."

And how do you account for this attitude, Doctor?

"I believe it to be due to the reaction against the unbending, unyielding orthodoxy."

Reform and Conservative Judaism.

I was anxious to ascertain the exact difference between Reform and Conservative Judaism in America. To me both varieties seemed more advanced than any of which an English Jew could ever dream.

"It is hard to draw the distinction between them. The latter have more Hebrew in the services and are opposed to meeting on Sunday. The Reform synagogues also have intervals between the Yom Kippur services, and the Conservatives do not. In the latter case, however, the worshippers take them, so that there is really no advantage. In the smaller cities, Saturday services have dropped out altogether, and divine service is only held on Friday evening, when it takes place after supper. In a small city, a Jew who wishes to retain his standing in the community is expected to attend this Friday evening service. The result is that the whole of the community attends regularly. On Saturdays they go to business as usual. Similar Friday evening services have been attempted in the large cities, but without success, as a rule. In New York, an exception from the other cities, large congregations are generally obtained for Saturday mornings. Temple Emanu-El is, however, an exception. On Friday evening it is crowded. The following morning nobody attends. The reason for this is that the Friday service is made most attractive. The congregation has a magnificent organ and choir, and the musical service fills the synagogue with the largest congregation in the United States. Professor Asher's congregation, although considered orthodox, has an organ, and at its services the sexes are not separated. Whether congregants are still called to the Law there, I do not know. The male congregants wear hats, but not talisim. Dr. Maurice Harris's congregation is Conservative. Worshippers are not called up to the reading of the Law, the sexes are not separated, the wearing of hats depends upon the personal views of the individual worshipper. This synagogue has a good attendance on Saturdays."

Professor Schechter.

I enquired after Dr. Schechter?

"Dr. Schechter made a great stir when he came to America, and has displayed considerable influence over there. Speaking personally, he was welcomed as a great scholar, and we expected his school to be the centre of scholarship rather than a party institution. We were quite willing to approve of the regulations laid down for his pupils, but we saw the inconsistency of expecting them to do what the trustees of the institution omitted. I was sorry to see Dr. Schechter take the fanatic side, and that he did not take time to study the underlying motives of Reform Judaism. Copying Graetz, he denounced all our doctrines as Paulinism."

I suggested that with the Reform antagonists on one side, and the ultra-orthodox hostile on the other, he was now between the devil and the deep sea.

"You are right. We resent his imputations on Reform Judaism. We claim that he has not misjudged us but prejudged us, judging the whole of our ministry by two or three English-born rabbis with whom he is acquainted. Our sympathies are, therefore, no longer with his Seminary, although we admit that he may train scholars. The orthodox now complain that many things taught at the Seminary are unorthodox. Consequently most of his scholars rejected by them will have to take positions with Conservative Reform Congregations. Of course, Dr. Schechter has said that as soon as one of his students has taken a degree he is at liberty to act as he chooses."

American Rabbis, Workers not Students.

"There is no room in America for a Rabbi who is only a student and not a practical man. He has to take his part in all public movements that concern the larger community. For instance, I was recently an arbitrator in a strike in which neither employers nor employed were Jewish. I was simply asked as a minister of religion, in whom both parties had confidence, and my award was accepted without question. Such services are expected of every minister whatever his denomination. A Rabbi has no opportunity for study after he has adopted his profession, and, therefore, he ought to have a sufficient training before entering it."

Alien Immigration.

Dr. Hirsch asked me whether the Aliens Bill had been adopted while he was on the Continent. I informed him of the fate of the proposed measure, and enquired whether the provisions were not in reality very mild as compared with American legislation.

"Yes! But the American law has hitherto been very sympathetically administered. I remember when the first anti-alien measure was introduced, I had an interview with President Harrison on the matter. The conditions I desired were all granted, but the President remarked that I would regret my request. The flood is certainly at present more than we can deal with. If it could only be stopped for five years, we could assimilate all that had come and then resume, but the immigrants come faster than it is possible for the nation to digest."

The Jewish Religious Union.

I asked Dr. Hirsch his views on the Jewish Religious Union.

"It is a most hopeful sign in Anglo-Jewish life. If the Union desired anyone to come over from America to help them, many of us would be delighted to do so. I hope, however, that the movement has not come too late. I think it would do well to follow the lines of the American Reform Movement, although the conditions may be different, and it may, perhaps, not be advisable to hold Sunday services. American reform has throughout endeavoured to retain the Jewish atmosphere, and with the exception of one or two instances it has certainly succeeded. The Jewish Religious Union should take Dr. Einhorn's prayer-book, which is really the one that was used in the Second Temple. In the sermons the preachers should attempt to follow the Christian models, always retaining however, a Jewish basis."

On this point, the criticism had been raised by a mutual friend that the Union had come too late, since many of the families for whom it was intended had drifted too far. I pointed out that even if that were so, others had stepped into the places that the lost ones had occupied a decade ago, that the same material existed to-day as ten, twenty and thirty years ago. Dr. Hirsch saw the force of my argument. I also reminded him of the intense universal conservatism in England, which made the conditions so different from those in America.

"American life is a life without ceremonies in any path of life. The English Jew associates certain ceremonies with his religion. To him the

Talith is the court dress in which he is to appear before the King. English Jews must keep their reform movement in accordance with those ideas."

The Literary Movement.

I asked Dr. Hirsch's opinion on the literary revival, of which the assembly that he was to address was a symbol?

"It is very hopeful that people should begin to study our literature. The American movement involves two distinct things. These are the private home circles and also the Summer Assembly."

I mentioned the English organisations that did similar work.

"The American people have marvellous appetites for lectures, and if they can get an opportunity to hear a lecture, they don't object to take a little of it home. The Jewish Chautauqua Society is largely a lecture bureau. A large proportion of the hundred thousand visitors to Atlantic City is composed of Jews from the Western cities, and the Chautauqua constitutes one of the amusement items of their stay. Another feature of the whole movement is the organised reading circles that do serious work. Much more serious work is, however, done in England. In your country, you have a larger number of men to draw upon. At Atlantic City a prominent feature is made of philanthropy. This is a peculiar feature of Jewish life. The charities of the Jews have become their religion. The third week of the Assembly is devoted to the consideration of the administration of the charities. The workers, both honorary and stipendiary, confer, and as a result much good work is done."

I thanked Dr. Hirsch for his courtesy in receiving me, and bade him farewell, with a promise to call upon him when he returns to England next year for a longer stay.

Jewish Shopkeepers and the Shop Hours Bill.

The debate in the House of Commons on the Shop Hours Bill, which took place on August 10th last, had one feature of particular interest to Jews, viz., the attempt of Mr. Stuart M. Samuel to protect Jewish shopkeepers from the imposition of disabilities under the terms of the Bill. As the debate took place in the small hours of the morning it was not reported in the daily press. But we are now enabled to present a summary of the debate from the pages of the official report. It should be added that the Bill, which has now become law, gives powers to the Borough Councils or urban authorities to enforce any early closing arrangements not earlier than seven o'clock in the evening, and one o'clock on one day of the week, on the representation of a two-thirds majority of the shop-keepers of the district. When the local authority is satisfied that a two-thirds majority of the shopkeepers in any trade of a certain district desire early closing, it represents the same to the Home Secretary, who may make the required order.

Mr. S. M. Samuel moved an amendment on Clause 2 to enable persons of the Jewish religion to keep open their shops at certain hours on Saturday, to which closing orders might apply. Mr. Samuel explained that the object of the amendment was to prevent the imposition of the new and serious disability which would be established by the clause as it then stood. The exemption he asked for was already recognised in the Factory Act (1901). Under that Act, where the occupier of a factory or workshop was a Jew, and kept his factory or workshop closed on Saturday until sunset, he might employ young persons and women on Saturday from after sunset until nine in the evening. If he kept his place closed on Saturday both before and after sunset he might employ young persons and women one hour on every other day in the week (Sunday excepted), in addition to the hours allowed by law to non-Jewish occupiers. It might be argued that under Section 2, Sub-section 3, of the Bill, a closing order might authorise sales after the closing hour in cases of emergency, and in such other circumstances as might be specified or indicated in the order, and that, consequently, a local authority could, where necessary, insert in the closing order special exemptions for the benefit of the Jewish shopkeepers. But in the first place the words "or such other circumstances," being coupled with the word "emergency," would be construed to means "circumstances" ejusdem generis, with emergency, and if so, the fact that Jewish shop-keepers kept their shops closed from Friday sunset to Saturday sunset might not be a "circumstance" within the meaning of the sub-section which the local authority could take into consideration. Nor could it be argued that a Jewish shop-keeper who wished to open after sunset on Saturday would be able to do so by substituting another day for Saturday under sub-section (b) of Section 2 of the Bill. This sub-section only applied when the closing hour was fixed earlier than seven p.m., so that if it was put at seven, or later, there was no power of substitution. Again, even where the closing hour was fixed earlier than seven p.m., and so another day could be substituted for Saturday, the substitution would still involve a heavy loss to Jews. Thus, if a closing order fixed one o'clock for Saturday, a Jewish shop-keeper, in order to open on Saturday evening, after the termination of the Sabbath, until ten o'clock, would have to close at one o'clock on some other day of the week, so that his shop, unless Friday were such a day, would be actually closed for at least two and a half days each week; and if Friday were such a day, two days as against one and a half days in the case of his non-Jewish trade rivals. What the Jews had to look to the Government to safeguard was that, as the Bill actually authorised a Saturday closing order, if such an order were made it should not place the Jewish shop-keepers under an unreasonable difficulty. He, therefore, proposed, in Clause 2, page 1, line 29, after the word "proper," to insert: "Provided always that every closing order which fixed a closing hour for Saturday shall contain a provision authorising the occupier of a shop who is a person of the Jewish religion, and keeps such shop closed from sunset on any Friday until sunset on Saturday immediately following, to open the shop on such Saturday at or after sunset, and to keep it open until ten o'clock in the evening of the same Saturday."

Mr. Cochrane said that he could not accept the amendment, and he had reason to believe that it was disapproved of by other hon. members of the same faith as the hon. gentleman.

The amendment was then put and negatived.

LORD ROTHSCHILD addressed a Unionist demonstration yesterday week held, by permission of Mr. Alfred de Rothschild, at Halton Park. Referring to the education question, he said that he recognised the conscientious convictions of those who objected to the Act on religious grounds, for their objections were unmistakable evidence of deep religious thought and conviction. But as a manager of one of the largest unprovided schools in the country—the Jews' Free School in London—he had no fault to find with the way in which the London County Council were administering the Education Act; indeed, he admired the way in which they were carrying on their work. If all the county councils in England acted in the same way he believed that the public would have no cause for complaint. Personally, he should like all elementary schools to be under one authority, and the ministers of religion of different creeds to be admitted to these schools to teach in school hours the children of their faith. (Cheers.) The Hon. Walter Rothschild, M.P., also addressed the meeting.

OBITUARY.

Dr. ANSELME WEILL.

[FROM OUR PARIS CORRESPONDENT.]

The Rothschild Hospital in Paris, and, I may say, all the Jewish poor have suffered an irreparable loss by the death of Dr. Anselme Weill, chief physician of that hospital, physician of the Northern Railway Company, and Chevalier of the Legion of Honour. Dr. Weill was, in truth, the child of his work, and it was through his strenuous labours that he was appointed to the high position he occupied with so much distinction and devotion. Born of a very humble family in Alsace, he was destined for the clergy, and for several years was minister of a congregation in the neighbourhood of Strassburg. But having a predilection for the medical profession, he studied with this object at the old Faculty of Medicine in Strassburg. After some time the Rothschild family appointed him to the head of the hospital founded by the late Baron and Baroness James, and it was in this capacity that he continued the work of his life. A long and painful illness has carried him off at the age of sixty-two, and he is deeply regretted by all who had the good fortune to know and to appreciate him.

Dr. ABRAHAM NETTER, Nancy.

Dr. Abraham Netter, who died a few days ago at Nancy, in his eighty-seventh year, was highly esteemed by medical and university men. Born at Strassburg, in 1818, he entered the Military Hospital of Val-de-Grâce in 1841. He served in the hospitals of the Army of Africa, where he studied typhus, and, later, in the Crimean War, where he won the Cross of Chevalier of the Legion of Honour. In some remarkable works he discussed the epidemics by which the troops were decimated. On returning to France, he was appointed Médecin-Major of the First Class, and afterwards took part in the Italian Campaign. In 1868 Dr. Netter was promoted Chief Doctor, and appointed to the hospital at Rennes. He distinguished himself in the war of 1870-71, in which he directed the medical service of the Second Army of the Loire. For his devotion to the 6,000 sick and wounded soldiers in the hospitals placed in his charge he was promoted Officer of the Legion of Honour. On entering civil life, Dr. Netter devoted himself to Jewish affairs, and wrote several articles in the French journals on philosophical and religious questions. At Nancy he was Honorary Librarian of the University.

Mr. A J. EPSTEIN, Manchester.

Mr. A. J. Epstein, who suddenly passed away last Tuesday evening in his eighty-third year, was the founder and head of the Poor Jews' Temporary Shelter in Manchester, and for nine years devoted all his time to the cause, endeavouring by every means to place the institution in a flourishing condition. He was rewarded by obtaining the co-operation of several influential gentleman, who, inspired by his example, have succeeded in placing the Shelter on a sound footing. Six months ago, a new and larger home was obtained in North Street, Cheetham, the pressing need for the charity compelling the Executive to remove to more commodious and extensive premises. Only ten days ago Mr. Epstein was present on the platform supporting the Chairman at the half-yearly general meeting of the institution under the new management, and the appreciative manner in which the speakers referred to his untiring efforts were enthusiastically received by the audience. His death will be deplored by all classes, and especially by the poor of the community, who owed so much to his strenuous labours in the cause of charity.

The late Mr. Samuel E. Moss.

The funeral of the late Mr. S. E. Moss took place last Friday at the Willesden Cemetery, the cortege starting from the Charlotte Street entrance of the Central Synagogue. The Revs. M. Adler and E. Spero were the officiants. The following were the mourners:—

Messrs. David S. Moss (son), Albert E. Moss (brother), Hyam D. Moss, John D. Moss, Charles D. Moss, Charles Montagu, Marcus R. Sewill, Morton Joseph, Monte Davis (brothers-in-law), Arthur D. Moss, Edward J. Moss, Melville E. Moss, Felix Lederer, Dudley Cohen, George Moss, David Montagu (nephews). The following also attended: The Revs. D. Fay, L. Geffen, R. Harris, H. L. Price, and I. Samuel, Major Moss, Messrs. L. Abrahams, H. L. Benjamin, E. Cohen, J. Davis, M. Davis, L. Frank, E. H. Goldberg, H. Hayman, A. Hoffnung, A. Isaacs, A. Jacobs, J. H. Jacobs, D. M. Joseph, G. M. Joseph, S. Mendelsohn, Hector Moss, A. Montagu, L. H. Nathan, H. J. Phillips, S. J. Phillips, M. Sewill, J. Trenner, S. Trenner, A. Tuck, A. H. Valentine, E. P. Vallentine, P. Vallentine, A. H. Woolf.

On Sabbath morning, whilst the memorial offerings were being made in the Central Synagogue, the whole congregation remained standing. The Rev. MICHAEL ADLER, alluding to the death of Mr. Moss, based his remarks upon the words of I. Samuel, 20, 18, "And thou shall be missed, for thy seat shall be empty"; and spoke of the real sense of sorrow of the members of the Synagogue at the sudden death of their late Warden. His genial presence, his delightful amiability, his passionate love of the Synagogue had endeared him to the congregation who had demonstrated the high esteem and affectionate regard in which they held him by re-electing him with practical unanimity for a period of twenty-one years. The secret of this popularity lay in the recognition of the sterling character of the deceased, his whole-hearted devotion to the interests of the Synagogue and his love of peace. To him the description by Hillel of the good man might well be applied. "He loved peace, and pursued peace: he loved his fellow-creatures, and sought to attach them to the faith." No words could adequately express the friendliness and the cordiality of his relations with the officials of the Synagogue. Though he (Mr. Adler) had only worked with Mr. Moss for the period of twelve months, he had learned to love him, to admire his devotion to duty, to appreciate his sage words of counsel, and now to realise to the full what the Central Synagogue had lost by the demise of such a member. The heartfelt sympathy of the congregation would be extended to Mrs. Moss and her family in their grief, and the knowledge of the sincere appreciation in which the late Mr. Moss was held by all who came into contact with him, and the immortal memory of the good name that he had left would prove a solace to them in the loss of a beloved husband and father.

The Union-Castle Line and its Jewish Passengers.—The Union-Castle Steamship Company, Ltd., has, as in previous years, instructed the Captain of the s.s. "Gascon," which sails to-day for South Africa, as well as the captains of the other steamers which are expected to be on the high seas during the coming holidays to provide special cabins for the purpose of divine service being held therein on the New Year, the Day of Atonement and the Feast of Tabernacles. A supply of Kosher wine will also be taken on each steamer for Kiddush. The suggestion for these arrangements was made by Mr. Mundy, Secretary of the Poor Jews' Temporary Shelter.

Immigration in the United States.

[FROM OUR CORRESPONDENT.]

Baltimore, August 15th.

Have the London and other English Jewish communities, as well as certain German Jewries, been systematically unloading on the United States their indigents, public charges and *schnorrers*? The *American Hebrew* recently made this charge against its English coreligionists, and trumpeted loud its note of warning. It now appears that the article was inspired by someone, close to the United States Commissioner-General of Immigration, for an editorial note in the current number speaks derisively of the fact that "our Government has needlessly gone into hysterics over this matter, for the statistics for July show a total of Jewish arrivals at New York City of 11,509 persons, of whom only ninety-two came from England." Yet the *Hebrew* again levels its charge of stimulating emigration from England to this country against the Jewish Board of Guardians of your city.

A careful examination of available literature shows no basis for the statement. I do not find it reiterated elsewhere in the Jewish press. The nearest approach to it comes from the address of the Commissioner-General, Mr. Sargent, at the Immigration Symposium held in connection with the Jewish Chautauqua. He said as to this point :—

> In view of the large number of assisted aliens of this (Hebrew) race who have been arriving during the past year, is it not possible that the limit will soon be reached, and the resources (of the Jews) taxed to the limit ; and instead of maintaining an independent attitude, your people will be compelled to accept of State, county or city aid ? Is it not the duty of such influential organisations as this to put forth every possible effort to clearly bring to the attention of those contemplating seeking a home with us, the true conditions ?

The importance of this matter is not to be overlooked ; it is alike serious to the immigrant and to the Jews of America and foreign parts. It is wrong for one Jewish community to attempt to shift to another its own burdens, and especially so when it makes the object of our bounty, the innocent public charge, a scapegoat, to be sent from pillar to post. That it is not even economical to keep the *schnorrer* on the move, but that it is best to keep him in the community where he was reared, where he has relatives and friends who will look to it, and definitely, in the place, where he can eke out a living for himself and family, is a lesson learned long ago by the Jews of America, and the National Conference of Jewish Charities has long since put an end to this abuse.

The *Hebrew* even charges the Jewish institutions of England, in their determination to clean out Jewish sections, with sending back once again and to other American ports those assisted emigrants who were denied admission at New York. It is very important that Jews should continue to appear, what they really are, thorough-going patriots, in every way sympathetic with the law of the land, and they cannot afford to be compromised by their unthinking foreign brethren, who would abuse our hospitable laws. More than that, our public men have succeeded in having the laws most liberally interpreted for Roumanian and Russian refugees, in a manner that cannot apply to Englishmen, says the *Hebrew*.

That public Jews are, however, not in accord with the Immigration Bureau's interpretation appears from the introductory remarks of Mr. Jacob H. Schiff, made at the Chautauqua meeting. After saying that the percentage of undesirable Jewish immigrants has been infinitesimally small when compared with the thousands of our race who have landed here, and who have already become part and parcel of the substantial citizenship of the country, he said :—

> We all know and are appreciative of the solicitude President Roosevelt has ever shown for, and the courage with which he has taken up, where opportunity presented itself, the cause of the oppressed of our race. Nor should we say aught derogatory of the methods employed in the Federal immigration bureau for the enforcement of the law and for the prevention of an influx of those coming hither not qualified for proper self-support, nor fitted for American citizenship. We do take exception, if amongst a large family of immigrants one of the minor members, not the bread-winner, be excluded, as it happens, because of bodily or physical deficiency, for we claim it is not just to demand from parents who have reached our shores and await landing that they leave behind the very offspring needing more than the others the parental care, or that, failing in this, these parents themselves, with their entire family, be excluded. We do have every faith in Commissioner Sargent's desire to secure every protection under the law of the land to the immigrant, and to secure an impartial and humane application of the law.

General F. P. Sargent, in that address, gave some valuable statistics :—Total immigrants admitted during year ending June 30th, 1904, 815,000, and 7,900 denied admission ; deportations of those found to be unlawfully here or to have become public charges, 745, after a period of residence. Of those denied admission there were idiots, 16 ; paupers or those likely to become such, 4,630 ; diseased, 1,551 ; convicts, 35 ; polygamists, 25, anarchists, 1 ; assisted immigrants, 38 ; and contract laborers, 1,461. Of the cases appealed to the Immigration Department from the decisions of the local boards of immigration-supervisors by those immigrants threatened to be denied admission (a right accorded every immigrant), 671 appeals were sustained, and 745 dismissed ; the latter appellants being returned to the country whence they came. General Sargent feels the woe of those who must be thus returned, and he urges "proper inspection at the ports of embarkation of all aliens destined to the United States, as to physical condition and character, so that when they reach here, barring contagion, which is likely to break out at any time aboard ship, they will be qualified to land." He also urged that by proper announcement to intending emigrants at home, and to those landed at the several ports of entry, an effort be made to direct the tide to sparsely settled districts where labour is in demand, and away from the large cities and the congested districts with their overwhelming foreign populations. The interesting part of these statistics is, of course, the number of assisted immigrants, 38 in 815,000.

Miscellaneous.

By the will of the late Benjamin F. Teller, of Philadelphia, the Rodef Shalom Congregation (Rev. Dr. H. Berkowitz), of which he died President, is to receive 50,000 dollars and an additional fund of 1,500 dollars, with the income of which the synagogue is to be decorated on Shebuoth. He also leaves 5,000 dollars each to the Hebrew Union College of Cincinnati, and the Jewish Theological Summary of New York.

Rabbi Charles I. Hoffman, newly graduated from the Jewish Theological Seminary of New York City (valedictorian of the class) has been called to Indianopolis as the head of a union of orthodox congregations, which will dedicate a new building with his coming. Professor Schechter will go thither to assist in the dedication and to induct him into office ; for Mr. Hoffman, when he gave up the practice of the law in Philadelphia, went to Cambridge to sit at the feet of this master. The step is noteworthy in another sense, because Indianopolis is near enough to the Cincinnati Hebrew Union College to be dominated by its influence, and, further, because the call is from an orthodox congregation and not one worshipping with family pews and organ. Mr. Hoffman will resign as editor of the *Jewish Exponent* of Philadelphia, of which he has been in charge eighteen years.

The Jewish Theological Seminary has as addition to its teaching staff for next year, a member of its senior class, Mr. Eugene H. Lehman, who holds the Cecil Rhodes Scholarship in America.

Mr. A. H. Fromenson, at the National Conference of Jewish Charities, criticised the College Settlements in the congested districts of New York City as tending away from orthodox Judaism and raising a barrier between child and parent ; he also charged the Educational Alliance with like tendencies and effecting a like alienation. He has been rather severely handled for his bold assertion.

We have no Jewish "Who's Who" in America as yet, but I learn that the coming "Jewish Year Book" will attempt something. Meanwhile, press notices from day to day from the National Cyclopedia of American Biography show astonishing things for Jews. On August 13th, out of a dozen notices, appear the names of Felix Adler, educator and reformer, born in 1851, and of Morris Jastrow, philologist and authority on Assyriology, born in 1861.

Max Arnold, generally known as "the blind comedian," has died at Philadelphia. His real name was Max Hess. He made his first appearance as a German comedian about twenty years ago. He was obliged to retire from the stage some seven years later, owing to eye trouble which resulted in total blindness.

Mr. Levi Greif, a well-known Baltimore merchant and philanthropist, has succumbed to injuries caused by an elevator at his clothing factory. For many years he had been a director of the Hebrew Hospital, of which he was Treasurer at the time of his death.

A Call to English Jewry.

We have been requested by Mr. Nissim Behar, American Representative of the Alliance Israelite Universelle, to print the following circular letter :—

How the Russian Government discriminates against her millions of Jewish subjects is well-known. The tyranny, pillage, and massacres the Jews suffer on account of their government's discriminations often send thrills of indignation through every liberal breast. Fearing international complications should she maltreat Jewish citizens of other countries, and feeling it inexpedient to cede more rights to foreigners than her own subjects, Russia has shut its gates against the Jewish race. Several European governments have time and again protested against this exclusion, but their protests were always met with a disdainful refusal. Solicited by prominent Jews, the Government of the United States has dealt also with Russia on this matter for more than forty years, but without effect.

In the beginning of 1902 the Israelite Alliance of America, a federation of some hundred Jewish societies of New York, was started with the main object of appealing to the American people the case of Russia's discriminations against American citizens of the Jewish faith. To create a public opinion, two methods were used : First : In a number of cities mass meetings were organised and addressed by prominent Jews and Gentiles. Resolutions were passed protesting against the Russian-American passport situation, copies of which were sent to President Roosevelt, Secretary of State John Hay, and members of Congress. Second : Editors of important secular papers were incited to write on the subject. The Jewish press, and some leading Jewish organisations, acted energetically in behalf of the movement.

Congressman Goldfogle brought the affair before the House of Representatives, and on April 21st Congress unanimously passed a resolution calling on the President and Secretary of State to communicate with Russia. On June 22nd, the Republican party, at its convention for the choice of a presidential candidate, embodied in its national platform a plank reading as follows : "We commend the vigorous efforts made by the Administration to protect the American citizen in foreign lands, and pledge ourselves to insist upon just and equal protection of all our citizens abroad. It is the unquestioned duty of the Government to procure for all our citizens, without distinction, the rights of travel and sojourn in friendly countries, and we declare ourselves in favour of all proper efforts tending to that end."

Again, on July 8th, the Democratic party in its national convention at St. Louis, declared itself through its national platform strongly opposed to Russia's discriminations as can be seen from the following :

"We pledge ourselves to insist upon the just and lawful protection of our citizens at home and abroad, and to use all proper measures to secure for them, whether native born or naturalised, and without distinction of race or creed the equal protection of laws and the enjoyments of all rights and privileges open to them under the covenant of our treaties of friendship and commerce ; and if under existing treaties, the right of travel and sojourn is denied to American citizens or recognition is withheld from American passports by any country on the ground of race or creed, we favour the beginning of negociations with the governments of such countries to secure by treaties the removal of these unjust discriminations. We demand that all over the world a duly authenticated passport issued by the Government of the United States to an American citizen shall be proof of the fact that he is an American citizen, and shall entitle him to the treatment due as such."

When the famous Anatole Leroy Beaulieu recently visited New York, the same question was called to his attention, to which he significantly replied : "No better method than the one pursued could have been employed for bringing about the desired good results, but," said he, "to have the movement bear fruit, a like agitation must be followed out in England." In view of this sound advice given by a friend of Israel, this appeal is addressed to you, English citizens of the Jewish faith, respectfully urging you to work for the same cause. Appeals to the English people should be made by organising protest meetings throughout the United Kingdom. Prominent Gentiles among churchmen, magistrates, and statesmen, when properly approached, will gladly lend their aid. Editors of leading English papers should be interviewed, and requested to write on the subject. The question should likewise be introduced in the House of Commons and the House of Lords. Efforts should be made to cause all parties to insert the matter in their platforms.

This privilege of free intercourse and right of residence for foreign Jews all over Russia will not only benefit Jews, but will greatly profit both England and Russia, because the Jew is a great factor in commerce, industry, and finance.

Dear brethren : In respect of your dignity as men, as British citizens, and as Jews, we beseech you not to forget your own flesh and blood pining away so near to you. You will prove yourselves worthy of the privileges of English citizenship if you will strive against a power that discriminates against you on account of your creed.

From recent press reports it is seen that the German Reischtag has already taken vigorous steps to force Russia to cease discriminating against German Jews.

If Jews from America, England, France, Germany, Italy could reside in Russia, the same as all Russians can do in the countries named, Russian officials would find themselves curbed in their abuse of the Jews, for fear of involving their government in foreign entanglement, as the *New York Journal* says : "Let a few thousand Jews of different nationalities visit Russia and live or travel there, and you would abolish massacres. The Russian Government could not run the risk of butchering citizens of all countries."

Will our influential English brethren take up the cause ? Will they remember England's humiliation when some of her best citizens were driven away from Russia, simply because they were Jews ? Our human, national and religious sentiments all conspire to indicate our obligations to our Russian brethren, to urge us on to liberate the downtrodden, to vindicate our own rights as human beings, to thwart the vicious policy of prejudice and injustice. We invite you to join hands across the ocean in defence of our rights and dignity as citizens of two great liberty-loving countries. Let us stand up courageously for one of the best causes mankind has ever striven for.

"The Israelite Alliance."

Considerable damage was done by fire on Thursday week to the premises of an oil and colorman named Ginsburg, in Cornwall Road, Bayswater, the basement of which was filled with builders' materials. A Jewish tailor, who rented a room on the top floor, seeing his goods in danger, made a dash through the flames to save them. He succeeded in one visit, but at the second, when his object was to secure a sewing machine, he was cut off by the flames. He therefore went to the window and jumped into the street. He was seriously injured and removed to the hospital.

Our New York Letter.

[FROM OUR CORRESPONDENT.]

New York, August 12.

The letter on the spiritual status of "The Theological Seminary in New York," by "A Portuguese Founder of the Old Seminary," published in your issue of July 22nd, has caused some sensation in professional circles of American Judaism, and things seem to have indeed reached the critical state which was, curiously enough, hinted at by your correspondent in the very same issue of your paper. The three most important Jewish periodicals of the Atlantic coast are edited by men who are, for various reasons, under the influence of the authorities of the Seminary, and the friends of true orthodoxy have thus to crave the hospitality either of foreign publications or of periodicals which, on account of their literary character, hold themselves somewhat aloof from the discussion of communal matters. I allude to to-day's issue of the *New Era Illustrated Magazine*, containing in its editorial pages, after an analysis of your "Founder's" letter, an epistle of a supporter of the old Seminary, which is worth while quoting, for it sheds light on the inner struggles of the Jewish community, whose outcome may be decisive for the future fate of Judaism on this continent.

The Jewish Theological Seminary was founded as an Orthodox school, or rather as a school for the education of Orthodox rabbis, and we thought that it would always retain its original and distinguishing characteristics. For the education of Reformed rabbis we had then, as we have now, the Wise school at Cincinnati. There young men are instructed in Jewish lore, rhetoric and in the various branches which are necessary for their success as leaders of Reformed congregations. . . . We wanted a school where the religious spirit could be cultivated, not one where religion degenerated into materialism, agnosticism and unbelief. That was the motive by which the men who stood with Joseph Blumenthal were animated. We have been deceived and disappointed. The spirit of Reform hovers over the place, and its graduates, unless they leave the field entirely, will become rabbis in fashionable Reform congregations. It could not well be otherwise. The men who support the school have all right to dictate its policy, and how can we expect men like Jacob H. Schiff, the Guggenheims, Louis Marshall, etc., who contribute large sums to encourage what we look upon as venerable? They belong to the class of Jews which has outgrown the Judaism of old. We do not intend to stop them in their Reformed course—we could not if we would—but why not throw off the mask and call the Seminary which they support by its right name? Why not fuse it with the Cincinnati College and be done with it? Would Dr. Schechter resign if the Seminary became a Reform institution? No; he would probably be more happy. Would the board of directors resign if "hats off" were the order for the religious services at the Seminary synagogue? No. Would a Seminary graduate refuse to accept a position as a rabbi of an ultra-Reformed congregation? No!

At the time he wrote his letter the author seems not to have known that the first graduate of the new Seminary, accepting a position as rabbi, the Rev. Gerson B. Levi, will be installed in a few weeks as pastor of the Reform Congregation of Helena, Ark.

The well-known Hebrew printers and publishers of Wilna, Wittwee und Gebrüder Romm, are establishing in New York on a large scale a branch of their Russian firm. This latter was founded in 1789 in Wilna, and after a short transfer to Grodno—after the great Wilna fire—developed its beneficial activity, almost without interruption, since 1812, at the seat of its establishment. After the death of David Romm (1860), his widow, Deborah, succeeded him in the direction of the vast concern. She died on November 20th, 1903. Her son, Iga, is the founder of the New York branch. I have before me a circular which was sent out this week to Jewish scholars asking for their collaboration. "Widow and Brothers Romm and Co."—this is the American firm's name—"wish to form the business centre for the various literary activities of American Judaism, and to be at the same time the connecting link between the 'geistige Bestrebungen' of the Jewries of Europe and America." The circular states that eminent capitalists in the United States and Canada have associated themselves with the new firm, which will not only deal in Hebraïca and Judaïca, but also in Orientalia. The only purveyor of Oriental books heretofore was the American Oriental Society. Besides an illustrated critical Bible commentary and an English translation of the Talmud, a sort of Tauchnitz edition of Hebrew Classics, which are promised to us for the future, we are informed of the following vast scheme, the immediate execution of which is contemplated. The conditions being very liberal, I have no doubt that Widow and Brothers Romm and Co. will lack neither collaborators nor subscribers for their fifty volume historico-literary Jewish library:—

The History of the Jews:—1, The United States, Central and South America, 3 volumes: 2, British Empire (Great Britain and Colonies), 2 volumes; 3, Germany, Switzerland, Holland, Denmark and Sweden, 3 volumes; 4, Russia, 4 volumes; 5, Austria-Hungary, 2 volumes; 6, Spain and Portugal, 1 volume; 7, Italy, 1 volume; 8, France, Algiers, Morocco, Tunis and Belgium, 2 volumes; 9, European Turkey, Roumania, Servia and Bulgaria, 1 volume; 10, Asia, 1 volume.

The Literature of the Jews:—1, History of Jewish Bible Exegesis and Introduction to the Old Testament, 2 volumes; 2, Handbook of Biblical Archæology and post-Biblical Religious Ceremonies and Customs, 2 volumes; 3, History of the Exegesis of the Talmud and its Commentaries, 4 volumes; 4, Handbook of Talmudic Law, 3 volumes; 5, History of Hellenistic Literature, 1 volume; 6, History of Karaitic Literature, 2 volumes; 7, Religious Poetry, Liturgy and Synagogal Music, 3 volumes; 8, History of Jewish Homiletics, 2 volumes; 9, History of Hebrew Philology and Hebrew Printing, 1 volume; 10, History and System of Jewish Theology, including Ethics, Cabala, Religious Philosophy and Apologetics, 4 volumes; 11, History of Neo-Hebrew Literature and the Jewish Dialects, 2 volumes; 12, The Jews in Modern Literature, Science and Art, 4 volumes.

The number of Jewish immigrants who arrived at the port of New York during the month of July, 1904, were:—Men, 5,894; women, 2,447; children, 3,168; total, 11,509. They were divided as follows:—Austrians, 1,077; Hungarians, 371; Dutch, 1; English, 92; French, 1; Germans, 47; Roumanians, 416; Russians, 9,480; Swedes, 3; Turks, 17; Belgians, 3; Bulgarians, 1. Left the city, 3,705; remained, 7,804.

New synagogues are being built in Utica (New York), Lexington (Kentucky), Jersey City (New Jersey) and Brooklyn (Greenpoint) New York.

Rabbi Benjamin Mayerowitz of the Atlanta (Ga.) orthodox congregation, Ahavat Achim, was invited by the Governor of Georgia, to deliver the prayer at the opening of the session of the Legislature.

The *World Magazine* of July 17th contained an illustrated article on the new house of Mr. Philip S. Henry ("a New York multi-millionaire"), in Asheville, New York. According to the writer, the house, when finished, will rival Biltmore House, the marble mansion of Mr. George W. Vanderbilt, "the finest private residence in the world." Mr. Philip S. Henry (who is a brother of Mr. Charles S. Henry, of London) is described as a coffee broker with offices in New York and London. "He is an Englishman and owns a magnificent country-seat near London. He is an art collector, and his collections are reputed to be among the finest in this country." Mr. Henry's home in New York is described by the writer as "the quaintest house in Fifth Avenue."

Royal Sea Bathing Hospital, Margate.—The Committee of Management gratefully acknowledges the receipt of £2 9s. from Miss Clozenberg, per Mr. E. Magnus, being a collection in aid of the funds of the above Hospital, which treats, irrespective of race or creed, patients suffering from all forms of Tuberculous disease.

Eradicate Liver Disorder

Free of Charge!

SEE HEALTH-COUPON BELOW.

LIVER QUERIES.

How is it so many people suffer with Liver trouble and Gall-stones?

Because these diseases develop gradually and insidiously!

Is the Liver a delicate organ?

Not exactly; it has the power of speedy recuperation, but it very easily becomes deranged.

What is the duty of the Liver?

It has to manufacture from two to three pounds of bile daily.

What other duty does it perform?

It acts as the sieve or sewage farm; hence it is of vital importance to keep it clean.

How do we know when the Liver is inactive and disordered?

As stated above, Liver disorder is very difficult to detect in the early stages; biliousness, a sallow complexion, or the white of the eye tinged with yellow instead of being perfectly clear, are indications of Liver trouble.

Does the Liver affect the disposition or general temperament?

Undoubtedly a sluggish Liver will produce acute depression, and even melancholia, whilst an active Liver brings cheerfulness.

Can the Liver be kept active?

Why, certainly, if you use Kutnow's Powder; this remedy is gentle in action, very palatable, painless, refreshing, and invigorating.

Is there any sugar in Kutnow's Powder?

Absolutely none, and that is why doctors prescribe Kutnow's Powder for Rheumatism, Gout, and Diabetes.

Is it beneficial to any other organ besides the Liver?

Yes. Kutnow's Powder cleanses the stomach, clears the bile, flushes the kidneys, dilutes the urine, regulates the bowels, gets rid of poisonous deposits, and thus cleanses the whole system.

HEALTH FACTS.

Health is that which makes your bed easy, and your sleep refreshing.

Kutnow's Powder preserves health, and prolongs the enjoyment of life.

If you fill in and send the form below we will send you a package of Kutnow's Powder Free of charge.

Rev. C. E. WINCOTT writes:

"Gentlemen,—I was confined to my bed with a very acute attack of liver complaint. After other medicine had failed to take any effect I was recommended by my doctor to try Kutnow's Powder, and I am glad to say that after taking two bottles I was completely cured, and my health has been better ever since. I have since recommended your excellent preparation to quite a number of sufferers, who testify of similar results.

"(Rev.) CHAS. E. WINCOTT,"
(Incumbent of St. Phillip's Church,
Adlington, Lancs.)

An OCTOGENARIAN writes:

"Herneleigh, Herne Hill, S.E.,
"June 9th, 1904.

"I have used Kutnow's Powder for kidney trouble for several years. I find that it keeps me in good health by taking it regularly twice a week; this at my age of 80 proves its health-giving power. I take no other medicine.—
"G. MILLS."

DEPRESSION REMOVED.

"The Seminary, Gozo, Malta,
June 2nd, 1904.

"Dear Sirs,—I have given your Kutnow's Powder a six weeks' trial for chronic indigestion; it has completely cured me, and put my stomach in splendid condition. I cannot speak too highly of it. I was also suffering from general depression and a little liver trouble, which has been cured solely by your Powder."—Yours truly,
"E. W. KIRKLAND."

GOOD HEALTH GRATIS!

A WARNING!

See that the fac-simile signature, "S. Kutnow & Co., Ld.," and the registered trade mark, "Hirschensprung, or Deer Leap," are on the carton, and the label on the bottle. This signature and trade mark will alone insure your obtaining the
GENUINE
KUTNOW'S POWDER.

Sign this form
TO OBTAIN
KUTNOW'S POWDER FREE!

Name...

Address...

"Jewish Chronicle," 26/8/04.

Fill in and send this Form to S. KUTNOW and Co., Ltd., 41, Farringdon-road, London, E.C.

Proprietors:
S. KUTNOW & Co., Ltd., 41, Farringdon Rd.,
— LONDON, E.C. —
Proprietors in U.S.A.: Kutnow Bros., Ltd., 853, Broadway, New York City.

Increase of Jewish Marriages

Some interesting points in reference to Jews are made by the Registrar-General of Births, Deaths and Marriages in England and Wales, in the course of his report for the year 1902 (just published). Jewish marriages, he remarks, which have steadily increased for many years, reached the highest proportion yet recorded. In confirmation of this, a series of tables is printed. These show that of every thousand marriages solemnised in England and Wales in the year 1853, 1·8 were those of Jews. This figure has gradually increased, especially since the eighties, and the Jewish proportion per thousand marriages stood at 7·4 in the year 1902. The marriages per thousand in the established Church fell from 839 to 661 in the same period, those of Roman Catholics from 51 to 41, and so forth. As in previous years, says the Registrar-General, a large majority of the Jewish marriages took place in London, 62 per cent. of them being registered in a group of three registration districts London City, Whitechapel and Mile End Old Town. The proportion of such marriages in London was 34·7 per thousand, the highest proportion in other counties being 6·7 in Lancashire, 5·8 in the East Riding of Yorkshire, and 5·2 in the West Riding.

A table (Table 8) is annexed, giving the proportions of Jewish marriages in all the counties. This has a further interest in that it shows, roughly, the present distribution of the Jewish population in England. In several counties, as Hunts and Wilts., there were no Jewish marriages.

An interesting section of the Report deals with the cases in which the parties to the marriage were unable to write their signatures, but had to sign the marriage register by mark.

London is not, indeed, the most illiterate county, but it is the county in which illiteracy has decreased most slowly in recent years. It is the only county that, having compared favourably with the average for England and Wales in former years, now compares unfavourably. The illiteracy is not, however, common to all parts of London; it is practically confined to a group of five registration districts—London City, Bethnal Green, Whitechapel, St. George-in-the-East, and Mile End Old Town. Three of these districts have already been named as those in which the bulk of the Jewish marriages in England and Wales take place.

Nearly all the signatures by mark in London City and in Mile End Old Town occurred in marriages of foreign Jews. In Whitechapel and St. George-in-the-East Jewish marriages showed very large proportions of signatures by mark, but the proportions of such signatures among persons bearing English names, who were married according to the rites of the Established Church, were also excessive. In Bethnal Green 5 per cent. of the marriages were those of foreign Roman Catholics, and 44 per cent. of the signatures by mark occurred in these marriages. But, as in the case of Whitechapel and St. George-in-the-East, the signatures by mark in Church marriages were also excessive. The apparent discrepancy between the enormous proportion of Jewish marriages in Mile End Old Town and the comparatively small proportion of foreigners resident in the district is due to the fact that many of the marriages are those of Jews resident in St. George-in-the-East, Whitechapel, Bethnal Green, and other districts.

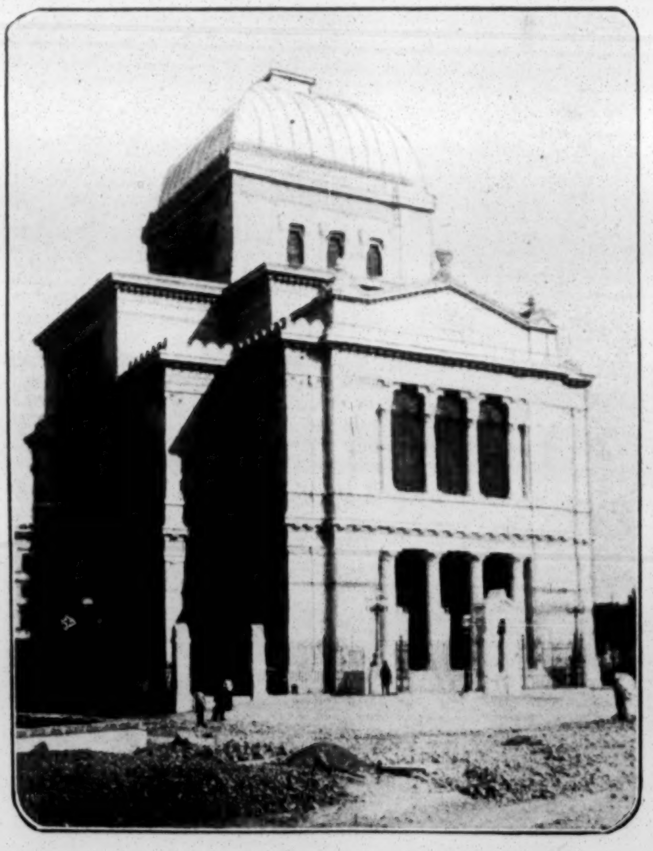
In the report for Ireland it is stated that the marriages among Jews "increased from 45 to 100, or more than double." This, it is pointed out, accords with what might have been anticipated from the large proportional increase in the number of the Jewish community in Ireland, shown by the census of 1901.

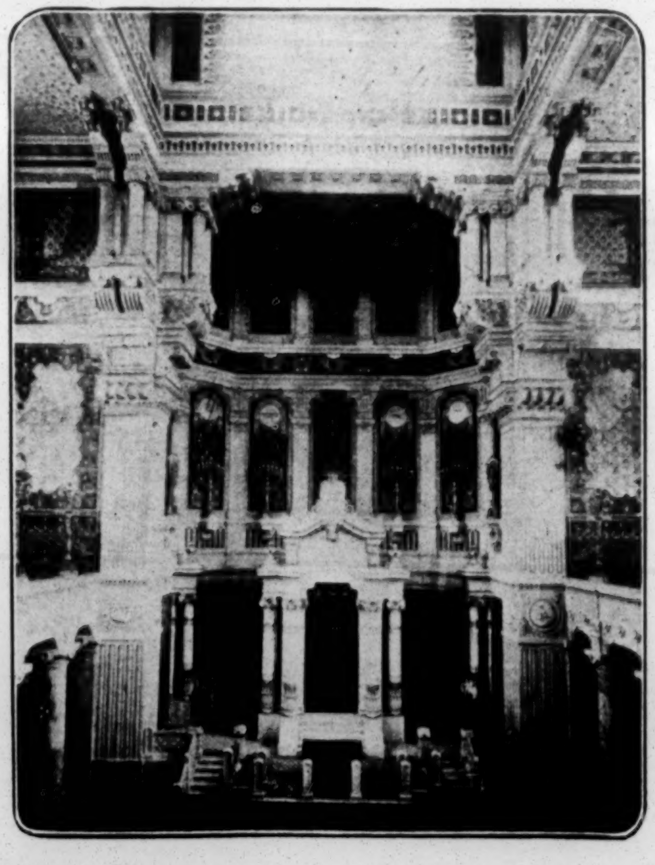
The New Minister of the Bloemfontein Congregation.

The Rev. Z. LAWRENCE.

The Rev. Z. Lawrence has received a call as Minister of the Congregation at Bloemfontein, Orange River Colony. The Rev. Z. Lawrence was born in Russia and received his early training at the Kovno Yeshiba and College, which were under the supervision of the late famous Rabbi Isaac Elchanan. Mr. Lawrence distinguished himself in his studies of the Talmud and Posek, so that at the age of fourteen he already knew more than three Sedarim.

In 1891 he rejoined his parents in Manchester, and entered the Jews' School under the Headmastership of Mr. E. Harris, M.A., from which institution he prepared himself as probationer of Jews' College. Admitted as a student of the College, he went with great success through the usual course with a view to his subsequent vocation. In 1896 Mr. Lawrence was appointed Minister of the Newport (Mon.) Congregation, and in the following year was unanimously called to the Ministry of the Sunderland Hebrew Congregation, a position which he still holds. Besides preaching every Saturday at his synagogue, he is also the Headmaster of the Hebrew and Religion Classes in Sunderland. For the last six years he has been Visiting Minister of the South Shields Congregation. His labours outside his own community have also been incessant and successful. He has lectured before the various Literary Societies of the town, including "The Students' Association," one of the most prominent Literary Societies in the North of England, and serves on many committees of an unsectarian character, helping, therefore, to remove prejudice, and bring about a better feeling between Jews and Christians. Mr. Lawrence also founded last year social and literary centres, at which courses of lectures are delivered by the various clergymen of the town and outside. The subjects of his lectures include: "Sanitary Laws of the Bible," "Works and Ideals of Tolstoy," "Disraeli," "Customs of Jews," "The Talmud and its Power," "The Jew and the Gentile," "Zionism," "The Systems of Charity Distribution."





The New Synagogue at Rome.

[FROM A CORRESPONDENT.]

A magnificent building has been reared on the banks of the Tiber in front of the Portico d' Ottavio, and now that the last touches have been given to the beautiful and picturesque dome we consecrated our synagogue on July 28th. This splendid work of architecture, two photographs of which I enclose, was designed by Messrs. V. Costa and O. Armanni. The community were prepared to spend 900,000 lire for the plans and building, but out of the many plans submitted eventually selected those of the architects, V. Costa and O. Armanni, the cost of carrying out which was 600,000 lire. The plans were ably carried out by M. Jacobassi. The foundation stone was laid on the 20th June, 1901. The land bought for the synagogue was 3,373 square metres in area, and cost 167,000 lire. The synagogue is situated in a quadrangle, and is surrounded by a beautiful garden, which is bounded by four thoroughfares, the Lungo Tevere Cenci, and Portico D'Ottavia, in addition to two roads yet unnamed. The style of the architecture selected was an artistic combination taken from the Roman and Greek. The exterior, built in various styles, is in the form of terraces covered by a dome of aluminium, and is 46 metres in height. The edifice consists of an underground floor, a ground floor decorated in Doric style, and a first floor decorated in ordinary Ionic style. The second floor is constructed so as to support the dome. Behind the synagogue there are seven rooms to serve as offices for communal purposes, and additional accommodation for the Chief Rabbi. The body of the synagogue has nine large and six small windows on each side, and twelve windows in the dome, and hence is well provided with light and air. The pictorial decoration is the work of the great artists Bruschi and Brugnoli. The beautiful entrance-hall is picturesquely decorated with fine tapestry, and the ceiling is beautifully painted with stars. The building, which is lighted by electricity, has accommodation for 1,200 people.

ASCOTT HOUSE SCHOOL,
37, SUSSEX SQUARE, BRIGHTON.

Principal - - MAURICE JACOBS, M.A.
Classical Honours, Oxon; Late Scholar and Prizeman of Wadham College, Oxford; Tutor for ten years to the sons of Leopold de Rothschild, Esq.
ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

REFERENCES.
The CHIEF RABBI, 6, Craven Hill, W.
The HAHAM, 37, Maida Vale.
Rev. MORRIS JOSEPH, 11, Gloucester Terrace, W.
D. L. ALEXANDER, Esq., K.C., 20, Old Square, Lincoln's Inn.
ARTHUR COHEN, Esq., K.C., 5, Paper Buildings, Temple.
HENRY A. FRANKLIN, Esq., 49, Ladbroke Grove, W.
Dr. M. FRIEDLÄNDER, Queen Square House, Guilford Street.
ISRAEL GOLLANCZ, Esq., Christ's College Cambridge.
Dr. A. LÖWY, 54, Springfield Road, N.W.
F. D. MOCATTA, Esq., 9, Connaught Place, W.
Sir SAMUEL MONTAGU, Bart., 12, Kensington Palace Gardens, W.
CLAUDE G. MONTEFIORE, Esq., 12, Portman Square, W.
LEOPOLD DE ROTHSCHILD, Esq., Ascott, Wing, Leighton Buzzard.
ARTHUR D. SASSOON, Esq., Albert Gate, S.W.

Prospectus on Application.
Next Term begins on September 21st.

EDITORIAL NOTICE.

All communications intended for the Editor should be addressed to the Editor, "JEWISH CHRONICLE," 2, FINSBURY SQUARE, E.C.

To ensure publication, correspondents are particularly requested to send in their communications as early in the week as possible, and Secretaries of Metropolitan and Provincial Congregations and Institutions are requested to send notices and reports of meetings without delay.

PUBLISHER'S NOTICE.

All communications regarding advertisements should be addressed to the Manager, "JEWISH CHRONICLE," 2, FINSBURY SQUARE, E.C.

Advertisers sending Postal Orders in payment of advertisements are specially requested to CROSS THEM "London, City and Midland Bank," and make them payable to the "JEWISH CHRONICLE."

To ensure insertion advertisements should reach the office not later than Wednesday evening, six o'clock. TELEPHONE No. 695, London Wall.

The "JEWISH CHRONICLE" can be forwarded by post in the United Kingdom for 10/- per annum, and to all other parts of the world for 15/- per annum, payable in advance.

The "JEWISH CHRONICLE" is on sale at:

MELBOURNE: Messrs. Gordon and Gotch.
SYDNEY: ,, ,, ,, ,,
BRISBANE: ,, ,, ,, ,,
PERTH (W.A.): ,, ,, ,, ,,
CHRISTCHURCH (N.Z.): ,, ,, ,,
WELLINGTON (N.Z.): ,, ,, ,,
AUCKLAND (N.Z.): ,, ,, ,,
JOHANNESBURG: Messrs. Robert A. Thompson and Co., Ltd., Joubert Stret and Commissioner Street; and the Central News Agency, Ltd.
DURBAN: Messrs. Gordon and Gotch, Smith Street.
CAPE TOWN: Messrs. Gordon and Gotch, St. George's Street, and Messrs. Robert A. Thompson and Co., Ltd., Riebeeck Street.
PRETORIA: The Central News Agency, Ltd.
BLOEMFONTEIN: The Central News Agency, Ltd.
NEW YORK: Brentano's, Union Square.
WASHINGTON: Brentano's, Pennsylvania Avenue.
BOSTON: Messrs. Smith and McCance, Bromfield Street.

[Copies can also be obtained in all the other principal cities.]

CORRESPONDENCE.

THE ZIONIST MOVEMENT.

SIR,—Mr. Zangwill has written many things showing great gifts of insight and still greater gifts of wrapping up truths and quasi-truths in the language of paradox, for a generation which will not think but loves to be intellectually tickled. But never, to my knowledge, has he so excelled in these respects as in his article in *Ost und West*, the English of which you reproduced in your last issue. His portrait of Dr. Herzl is a masterpiece, struck off in a few bold and pregnant lines; and the pæan to ignorance in which it is set is a most ingenious and suggestive framework, which so aids in producing the total effect that it may be regarded as part of the picture.

We are told that if Dr. Herzl "began with small knowledge of the Jews and Jewish problems, his re-organisation of Israel is a shining example of the power of ignorance." It is, indeed. I scarcely think I know a more striking one. And I would say to those who bow the knee to the Baal of Ignorance, and hope to find salvation in its power: "Verily you shall have your reward." Ignorance means the liability, and in the long run the certainty, of mistaking falsehood for truth; and woe to those who wilfully incur this liability!

"Few things in political literature," says Mr. Zangwill, "are more touchingly naïve than those pages of the 'Judenstaat,' in which Herzl pictures the Jews of the world migrating from the four corners thereof to any chosen centre under the direction of a syndicate. It was, perhaps, the failing of the dramatist." Perhaps it was. But, if Dr. Herzl was "accustomed to mould the character and destiny of his creations, instead of the tough matter of reality," he recognised this. He declared "that his pamphlet was to be his sole contribution to the solution of the *Judenfrage*. Action . . . . was for the men of action." But the blind idolatry of his followers turned this into "ignorance of himself and his mission." He was forced into the Messiahship of Israel, and an early death, by the ignorant hero-worship of his indiscreet admirers.

Mr. Zangwill asserts that "contact with reality soon changed the ideologue into the statesman," and that "Herzl's enduring triumphs were won not in letters, but in action." But this is unsaid almost as soon as said. For, a few sentences further on, we find that Dr. Herzl "was at his greatest before he touched the defiling pitch of action," and that "he might even have sunk into a politician." Now, "politician" is a genus of which "statesman" is a small and select species. One cannot be a statesman without being a politician, though it is exceedingly easy to be a politician without being a statesman. A man who has not even become a politician—whether by sinking, or rising, or any other motion—and on whom action operates as a defilement, is evidently outside the realm of statesmanship, whether above it, or below it, or merely beyond it. I hope Mr. Zangwill will pardon me for saying that the very fact that he writes of action as "defiling pitch," shows that he is an "ideologue," and nothing more. To the mere "ideologue" action is defiling because he makes a mess of it.

"It may be," says Mr. Zangwill, "that the mythopoetic spirit, working upon the defenceless dead, will soon leave us little of the real Herzl whom we knew and loved"—a very sane prevision. "And yet surely," he continues, "the true Herzl is great enough for our worship. We do not need to make ourselves false gods, when we have the divine memory . . ." This is too much of an apotheosis for me. But I am always on my guard against doing an injustice to those from whom I differ. I recognise in Dr. Herzl a man of great parts. His heart bled for the miseries of Israel. He strove, to the best of his ability, to think out a scheme of redemption for his suffering people. He modestly confessed his inability to carry that scheme into effect. He formed the highest ideal he could, and devoted his life to it. That is enough for me. I raise my hat to his memory, and hope the good contained in it will be cherished among the historic memories of our people. I do not agree with his project, which I regard as illusory, reactionary, mischievous. That is a very good reason for opposing it to the best of one's ability, but not for withholding respect from its originator. When the reaction comes—as soon it will—and the *Judenstaat* is seen to have added only one more to the dreams of the Ghetto, I hope justice will be done to the man who dreamt it, who was a true Israelite, both in his strength and in his weakness.

Yours obediently,
11, Abbeville Road, Clapham Park. J. H. LEVY.

SIR,—I always read with great interest the contents of your paper, and especially the various opinions of Zionists and anti-Zionists. We Dutch Zionists are not well versed in private sympathies and antipathies, as we only read about circumstances and do not know the persons. On the other hand, we take much interest in the movement carried on in England, as our country and the United Kingdom belong to the few States where the Jews do not directly need a home in Palestine for themselves. Our Zionism is in that respect, therefore, academic.

I observe that there are in England two parties in the Zionist camp: the official party, whose most important spokesman is Mr. Zangwill; the other party, of which we also have cognisance, in Holland, but which is not in conflict with the official section, is composed of the true and warm Zionists. They are the Eastern Jews, who have themselves suffered persecution, or have witnessed it in others, and who, therefore, have Zionism deep in their hearts. Such Zionists are not to be found among Jews born and educated in Western Europe. Their leader in England is the Roumanian, Dr. Gaster. It may be that differences exist between these two classes; and the value of the opinions of the latter class are by no-one better appreciated than by Mr. Greenberg, our sympathetic mediator in respect of the East African project.

I read in your issue of the 19th August an attack by Mr. Greenberg on Dr. Gaster. I will not pronounce an opinion whether the attack is justified or not, but I wish to state that if there is some justification for it there is all the more reason for Mr. Greenberg and other leading Zionists to direct their attacks into other channels. Reading Dr. Gaster's article and Mr. Greenberg's letter, I cannot help thinking that there are things which are concealed by both parties. As I know neither of the parties, I can write freely without attacking anyone. Mr. Greenberg attacks Dr. Gaster, but he could equally attack Mr. Zangwill (to whom all official English Zionists continue to offer a platform), on grounds which are somewhat more strange than the doings of Dr. Gaster, assuming that he is mistaken in his actions as Mr. Greenberg alleges. Mr. Zangwill can be as good a Zionist as Dr. Gaster, though at the commencement of the movement he regarded the Zionists as dreamers. When, however, the movement was taken up in London, his opinion became more favourable. In the same way the views of Dr. Gaster can also change from time to time.

Now let me come to facts. At the last Congress the greater number of delegates knew nothing about the East African plan. Only a few, including Mr. Zangwill, knew of it. Max Nordau called it a "Nacht-asyl," and nobody evinced much sympathy for the project. Those who voted "ja" did so chiefly out of courtesy for the noble offer of the British Government, but there was one man who jumped about and waved his handkerchief, and that was Zangwill. If he did this sincerely, he is a warm champion of the East African plan, and is, therefore, no Zionist. It will be remembered that, at the Congress before the last, he delivered a speech respecting which the late Dr. Herzl openly declared that he did not accept the responsibility, but Mr. Zangwill continues his Zionism without protest from official English Zionists. The only man who openly attacked him was our opponent, Mr. Lucien Wolf, who called him the "Jameson of Zionism." No Zionist protested against this designation. As I have said, Mr. Zangwill always finds a platform among English Zionists, but it would appear that this platform is not accessible to Dr. Gaster. It is logical that this must lead to dissensions, of which Dr. Gaster's article and Mr. Greenberg's letter are symptoms.

In *To-Day*, quoted in your last issue, Mr. Zangwill tells us that M. de Plehve was not so bad. I cannot understand how Zangwill, not as a Zionist, or as a Jew, but as a man, could say such a thing. Mr. Zangwill is not yet satisfied with Kishineff and Gomel. He evidently wants more crime in order to discover a bad man, or is it that he remembers that Kishineff was the door through which the East African plan, which he favours, was first introduced to the Congress? We know that Mr. Zangwill has very peculiar opinions. He is the man who tells us that mixed marriages are very good for Judaism and Zionism. He is the Jewish poet, who in mourning for Herzl used the term crucifying, and, therefore, makes him a Jesus instead of a Moses. He is the man who attacks the Jewish Colonisation Association with which we have to co-operate, and he proclaims the leader while the officers are consulting. Notwithstanding all this no English Zionist has ever written against Zangwill what Mr. Greenberg has written against Dr. Gaster.

Yours obediently,
Amsterdam. G. C. POLAK.

SIR,—"Difficile est satiram non scribere." These words of the great Roman poet Juvenal always occur to one's mind when one sees how questions and problems of the most diverse character in the sphere of Judaism are being treated in our country, and how in general things are going on in English Judaism and Jewry. One is overcome with boundless grief when one sees how the intellect is here being trampled under foot, and platitudes and superficialities give themselves airs. A typical example of this is the reply of Mr. L. J. Greenberg to Dr. Gaster's article, "Herzl . . . and after." Dr. Gaster, by this splendid article, has laid a beautiful wreath on the grave of our great leader, and, at the same time, he has, with a firm hand, shown the way Zionism has to go if it is to continue to exist. This article ought to be read in all Zionist societies, and in all synagogues. Our eyes would shed floods of tears, but they would also obtain a clear view of the future. And now Mr. Greenberg deems it necessary to pluck the wreath to pieces, and to dim the light. I shall not discuss with him the insipidity of this attempt. Mr. Greenberg thinks that Dr. Herzl was not dear enough to Dr. Gaster. I believe every thinking man can easily tell to whom Dr.

Herzl was dearer, to the man who has made and laid the wreath on his grave, or to the man who tramples on it. If Dr. Gaster saw himself compelled to oppose Herzl in this or that point during the latter's life time, then this article proves that he was not opposed to the personality of Herzl, not even to the leader Herzl, but only to some of his actions. Such words of appreciation and of grief as we find in "Herzl . . . . and after," are not artificial, but come from the innermost of a warm-feeling heart. Indeed, one should not so uncouthly assail the holiest!

Moreover, all that Dr. Gaster says about Zionism itself is absolutely true and conclusive. Zionism can only then exist when the East Africa scheme shall be "blown off the platform of Zionism like chaff before the wind." "There is only one high road on which Zionism can travel safely, the one that leads straight to the Holy Land." It would be useless to repeat here everything that has been said against East Africa. If Mr. Greenberg will read through all that has been said and written against this project since the first day of the Sixth Congress, he will see that within the Zionist programme there is no room for East Africa or any other country. The assurances which Mr. Greenberg and the other Ugandists give us that they see in it (the East Africa project) "a means towards the accomplishment of the Basle programme" have no value for us. I can also tell him "Every tree must be known by his own fruit." The "most earnest protest" of Mr. Greenberg against Dr. Gaster's attempt "to sully in the eyes of Zionists those who favour the scheme, etc.," has, therefore, no value. The fact remains that Mr. Greenberg and those who share his views point to a way which is opposite to that leading to Zion. It is no wonder, either. People who have no, or a very slight, idea of the Jewish spirit, Jewish literature, Jewish history, and of all that is spiritual in Judaism, who do not understand that the entity of Judah and Judaism is rooted in Zion, who only have compassion on their physically-suffering brethren, cannot see in Zion that which men of Jewish knowledge and Jewish feeling see in it. They cannot see that only in Zion can we live free, physically, and spiritually, that there we must take up again the thread of our ancient history, that only in Zion can Israel lead a national life. But such gentlemen should not wish to be our leaders. How ridiculous sound the words of your correspondent "Heaven save the movement from many such 'friends,' and the work of Dr. Herzl from many such 'supporters'" (like Dr. Gaster)!

And now as to the origin of the East African scheme. I, too, am firmly convinced that "irresponsible persons have presumed to force the hand of the leader, and have thrown the torch of East Africa into the Zionist camp." And I believe I am not without proofs. In his speech last October in Leeds, Mr. Greenberg used the words: "I *urged* Dr. Herzl to consider very seriously the British offer." If Mr. Greenberg urged Dr. Herzl, apparently he had a particular right to do so. Again, Mr. Greenberg told me one evening last March in London during a conversation at which my brother, Dr. Salis Daiches, now in Hull, was also present, that Dr. Herzl, when already in Basle, had as yet no idea that he (Mr. Greenberg) was going to the Congress with the papers (of Sir Clement Hill) in his pocket. How does this agree with the assertion of your correspondent that "nothing was done in regard to East Africa, except under the direct orders, and with the full cognisance and consent, of Dr. Herzl"? Herzl could not also, therefore, have had the intention of proposing the East Africa scheme when he convened the last Congress. And did we not see at the Sixth Congress that Mr. Greenberg and Mr. J. Cowen entirely represented East Africa? Whilst the speeches of Dr. Herzl were filled with grief, whilst we felt by his words that he spoke of East Africa with his face turned to Zion, in our English "Landsmannschaft" we heard nothing except East Africa, and we felt the pressure of Mr. Greenberg and Mr. Cowen to suffocation. And were not Messrs. Greenberg and Cowen the only ones who, at the last Conference in Vienna, which took place in April, and at which peace was restored, either voted against, or abstained from voting on, resolutions, not East African enough, which were proposed by a mixed commission, and carried by the whole Conference? All that Dr. Gaster has said in his masterly article is, therefore, true. I am equally willing to believe that Dr. Herzl himself "deeply regretted the introduction of the 'unfortunate question of East Africa.'" What a consolation in our grief, what a comfort in our sorrow!

The present is no time for self-deception. In this crisis we must be straightforward, even if some persons should feel disagreeably affected. It must now be said once for all: We shall not allow ourselves to be led by Messrs. Greenberg and Cowen. So long as they are willing to be supporters and co-workers they are welcome. But as soon as they pretend to a rôle which does not befit them, as soon as they attempt to lead us on new, which are wrong, ways, we must tell them: "Stop! We will not allow ourselves to be led by you. Leaders of such a movement must be men of great intellect, men who understand the essence of Judah and Judaism, and recognise the organic interlacing of both with Zion. But if after all you should, through any artifices, succeed at the next Congress in winning the majority for your plans, then we shall retire to our study-rooms, again open the Bible, and plunge ourselves in our old poets and prophets, where we shall hear the cedars of the Lebanon rustling, and the waves of the Jordan roaring, and so wait for the time when there will arise a new Herzl. Have our Bank, have our National Fund, have the cold coins. Our hearts, however, you shall not have, our spirit we shall not allow to be killed. But you will then have to bear the enormous guilt of having extinguished a whole nation's light of hope. Examine already now whether your shoulders are strong enough to bear this burden."

I entertain the hope that Zionists will come to see that our movement in the real sense of the word can only then exist if all our energies and thoughts are directed towards one goal—Zion.

Yours obediently,
4, Northfield Square, Leeds. SAMUEL DAICHES.

SIR,—The two letters in your issue of the 19th with reference to my statement that Dr. Herzl favoured the project of East Africa seem to call for a reply.

What more proof of Dr. Herzl's approval can my questioners require than the history of the last Congress at Basle? His regret at the attitude of the *nein-sagers* showed his feelings clearly on the subject. If he disapproved of the idea, why, as an eye-witness told me, did his noble face grow white and horror-stricken as the Russian delegates filed out? Was not that a proof of his acceptance of the offer of East Africa? Then there is the attitude of his nearest followers since the Congress, guided by his advice, until death took him from us.

If it were a question of choosing Palestine or East Africa, all this difference could be understood, but until the doors of the Holy Land are thrown open, and so long as the Muscovite tramples the Jew under, I feel sure even my gentle opponents will see that though it is noble to die for an idea it is nobler still to live for it and work to create a home for those who are undergoing a living death of torture in the land of the Tsar. Difficulties are increasing for the poor emigrant at every turn. Are we making his path easier by refusing a country where he shall breathe free air, worship his God and live his life in peace? We ought to have recognised that Dr. Herzl, as our leader, knew best, and saved his great loving heart, throbbing with pity for his suffering brethren, the pangs of grief that our differences and dissensions caused him. I was a *nein-sager* myself, but when I realised the immediate and growing necessity of the Jewish people in Russia, those poor martyrs whose position at the present time demands our earnest attention, and our united efforts to secure a resting-place for them, then I said Jerusalem is not lost but a resting-place is found.

I think if all ardent Zionists, like myself, were to realise that Russia's Jewish population is *in extremis*, they would welcome the new scheme for the relief of suffering Jewry. Some appear to think that if they accept East Africa they are no longer Zionists and must necessarily give up the Palestinian goal. It is not so. I cry still "Jerusalem for the Zionists!" and that cry, that longing, will never be stilled until the goal is reached, but I beg all Zionists, all Jewry, to help the persecuted Jew from the lands of oppression. Party differences are weakening our cause. We can have no strength while we are divided.

Yours obediently,
9, Mentone Mansions, West Brompton. KATHLEEN MANNING.

SIR,—In answer to your correspondents in last week's issue, may I point out, to Mr. Sherman particularly, that I neither stated nor expected the agitators to maintain the local organisations. I am sorry that I was constrained to make reference to the English speakers, but I may assure Mr. Sherman that this was far beyond my purpose. I merely desired to prove that my assertion that Dr. Herzl will never be equalled is quite correct. My argument was intended to prove that the English speakers have not achieved, nor even have they the power of achieving, as much as the departed leader, and therefore my idea is that there is no-one who is so faithful to the cause as the late leader was; and at the same time I say that he will never be equalled, although I was not one of Herzl's followers. According to your correspondent, the Rev. J. Bogdanski, I am quite permitted to express my view that Herzl will never be equalled, since he says it is an anti-Zionist's view.

Yours obediently,
5, Lancaster Street, Newcastle-on-Tyne. DAVID SANDELSON.

SIR,—I agree with Dr. Gaster that a leader is born, not elected, as we have an example in Moses. I cannot, however, agree with my brother, Mr. David Sandelson, when he says that another Dr. Herzl will not arise. When Moses died, another great leader arose in Joshua. Why should we not hope for another Joshua? We have enough faith in the Almighty to believe that He will not let us fall, but will help us especially in this crisis.

Yours obediently,
5, Lancaster Street, Newcastle-on-Tyne. WOOLF SANDELSON.

SIR,—The reports of the Basle Congress which have lately been related to me by eye-witnesses who saw the *nein-sagers* depart leaving Modern Israel's Moses aghast and heart-broken behind them on the platform, "aged by five years" with the sorrow and anguish of their refusal to entertain even the thought of that Good Land which had, in God's Providence, been so miraculously offered to them, strike me so forcibly as the exact repetition of chapters xiii. and xiv. of Numbers, and the attitude of ancient Israel towards Caleb and Joshua, the faithful spies, nearly 3,000 years ago—the same blind, self-willed refusal to acknowledge the Hand of Jehovah stretched out in their behalf, because His plans do not chance to coincide with their own preconceived ideas—that I trust you will forgive me, who am "only a Gentile," for addressing you, remembering that, as in Egypt at that first Exodus, it was the Egyptians alone who discerned "the Finger of God" (Ex., 8-19), when Israel failed to perceive His "Great Hand" until the Red Sea had been crossed.

Hence, Israel died, as it were, "a thousand deaths" from their own unbelieving fears! Do the Jews to-day—I feel constrained to ask—do they ever study their own scriptures? If they did, surely they would discern the Sign-Posts of that Highway, by which their God is leading them back to the Land He promised to our father Abraham—back to that goal which, as your correspondents rightly say, is Palestine!

Have your anti-Uganda readers ever pondered over God's covenant with Abraham, in Genesis xv., 18, and paused to consider the meaning of those words which describe the boundaries of that Promised Land—"from the Nile, the river of Egypt, to the River—the Great River Euphrates"? And, bearing these words in mind, have any troubled to give just five minutes to glancing at a modern map of East Africa? I think not. For else that glance had shown them clearly that the despised territory of those 300 square miles, espied by that far-sighted, Imperial statesman, Joseph Chamberlain, on his tour round Africa, and, despite all other distractions of that eventful journey, borne in mind until his homecoming—when (as an intimate friend of your late great leader Herzl told me, only last week), he exclaimed delightedly: "Dr. Herzl, I have seen the very piece of country that will do for you and for your people!"—is truly the covenanted Land of Promise. Look, O Israel, and see if this be not, indeed, "the Finger of God"? as surely as on that eventful night when Haman, the Amalekite, was plotting against your kinsmen, Xerxes the Great "could not sleep"—and, as he lay tossing on his bed, for mere diversion caused the "Chronicles" to be brought for his perusal—which turned the whole tide of events, and brought about the redemption of the Jews!

This territory lies at the very sources of the river Nile, and is the out-post of Abraham's Land of Promise! As the first bit of land the patriarch possessed in Canaan was a grave, so even may Herzl's dying—worn out by the stiff-neckedness of his people (who "thrust Moses" from them in the old days)—prove to be "the Seal" of that Inheritance which the *nein-sagers* so blindly refused at Basle in 1903! Rise up, then, and possess that Good Land, every foot of which is, indeed, Abraham's covenanted heritage!

Wondrous are its possibilities. For climate it is unequalled, for charm of scenery—for productiveness (I have heard from eye-witnesses) it is not to be surpassed. Lying at one part only five miles from the railway which connects the coast at Mombasa with the great Lake Victoria Nyanza (whence the mysterious Nile takes its birth) a railway already so successful that very shortly its lines will have to be doubled to meet the necessities of the native tribes who, I am told on the highest authority, are literally "beating their spears into pruning hooks" in consequence of the iron horse coming amongst them. This territory is the very back-door of Egypt. When the projected dams are made across the Nile, and its floods consequently controlled as they issue from the lake, thousands of miles will be brought into cultivation for the world's harvests, and, on the northern side of the territory, the railway connecting Khartum with the Red Sea must, for strategical reasons, be completed ere long.

What vast vistas open up of the enormous sphere of influence the dwellers in that three-hundred-mile-Messianic-State will occupy in the near future over the development of Darkest Africa and the enlightenment of its countless nations! Then, indeed, will the prophecy of the Apostle to the Gentiles be fulfilled, namely, that the bringing back of Israel will prove not only "riches to the Gentiles," but new life to the world (Romans, xi.). And this is the mission which Zionists are blindly rejecting! Surely never in history was such an offer made in such a way, and surely never could there be such a woeful example of the "spirit of blind stupor" which has fallen upon Jewry as in their wilful rejection of this magnificent offer at this most critical juncture, when nation after nation is lifting up its hand to "thrust" Israel out from their midst, as Egypt did of old. Shall the olive branch brought thus for Noah's wearied dove across the wild, stormy waste of waters be so rejected? That offer trembles in the balance. Great is the opposition of the Gentiles to this glorious country being given away by Great Britain to the "aliens." Any moment it may be withdrawn, and the God-given chance for Israel's infant nation to develop its beginnings there under the beneficent shadow of the Union Jack—that "Ensign of the Nations," to which Isaiah foresaw the outcast aliens should gather—be lost for ever! Be wise, therefore, and thankfully accept this Uganda-Palestine route as God's own Highway to Zion!

Yours obediently,
Matlock. A Uganda-Zionist.

PHYSICAL DETERIORATION.

Sir,—As a co-worker with Dr. Hall in his investigations into the condition of Board School children in Leeds, I should like, with your permission, to criticise and correct some of the statements made by several of the witnesses who appeared before the Committee on Physical Deterioration.

I very much fear that the real object of Dr. Hall's investigations is being lost sight of, and that there appears to be a tendency to argue superiority of physique as between Christian and Jew. I would say at the outset that there ought to be no doubts as to the correctness and honesty of Dr. Hall's statistics. I was present on most of the occasions when the children were most carefully examined, weighed and measured. I saw, too, the photographs taken, and can assure Mr. Struthers that they were not selected as he asserts, but were taken indiscriminately by the headmasters of the various schools where the examinations were held. For some unaccountable reason, the results of these investigations appear to be doubted by the Rev. W. Rees, of Salford.

Speaking from an experience of over twenty years amongst both Christian and Jewish children, I have had ample opportunities of observing differences. That our poor Jewish children possess a physical development superior to that of their Gentile neighbour is manifest to all who come in contact with both. I do not consider size and weight of so much importance as the superior bone formation, evident in the straight limbs and better teeth of our children. Nor do I think their superiority due to our "ancient civilisation," which one gentleman appears to unwittingly acknowledge. Dr. Hall's statistics—and those of Mr. Hadfield and Dr. Niven—prove, in a most startling and convincing manner, the superior physique of Jewish children. The whole secret is—as is generally now admitted—the proper feeding in infancy and childhood. In infancy the mother is better able to supply good milk from the fact that she nurses herself, so to speak, for that purpose, and the husband, having the welfare of his child at heart, assists by procuring for her every nourishment. One very important factor which appears to have been overlooked is, that it is very seldom that the Jewish mother works *away from her home*, and leaves her infant to the tender mercies of a neighbour who, when she feeds the child, does so irregularly and on milk which is seldom boiled and not always fresh. In childhood, Dr. Hall and I came to the conclusion, after careful enquiry, that the Jewish child was better fed than the Christian child in the same station of life. I agree with Colonel Fox that the more temperate habits of the father make this possible, together with the better knowledge in nourishing their children of Jewish mothers.

Almost every gentleman interested in the subject with whom I have conversed, in spite of overwhelming evidence, is loth to admit its truth, and like the Rev. W. Rees, invariably finds his "straw" in the "earlier maturity" of Jewish children. There is no evidence in support of this theory, as early or delayed maturity is more a question of climate, occurring earlier in the Tropics (10th year), and later in the Arctic regions (18th year). Even if the theory be correct it has no effect whatever on the good teeth, absence of rickets, &c., of Jewish children.

I am sorry to have to acknowledge that this early advantage appears to be lost by the sedentary occupations of our adults—often in an impure atmosphere, but I am pleased to find that, apart from the Jewish Lads' Brigade, which is doing so much good, there is an increasing number of Jewish young men who go in for athletics, physical culture, &c., and I am very hopeful that in the future the physical excellence of childhood will be maintained.

Yours obediently,
22, Brunswick Place, Camp Road, Leeds. Julius Friend.

HOLIDAYS FOR THE AGED POOR.

Sir,—Will you permit me, as a retired worker of the Children's Country Holidays Fund, to say how heartily I welcome the letters that have appeared on the above subject in your recent issues from my namesake, Mr. A. Stern, of Liverpool, and my esteemed friend Mr. Lewis Levy, whose practical interest in all that concerns the welfare of the deserving poor—both young and old—of our community, should commend any suggestion emanating from him on such a subject to all who are in a position to further the cause he advocates. Since I relinquished the office of Hon. Secretary of the Jewish Branch of the Children's Country Holidays Fund—an office I held for many years—I have often thought how delightful it would be if means could be devised for enabling the aged poor to enjoy some of the advantages, if only for one afternoon during the summer, which the Children's Holiday Fund provides for so large a number of the children of the poorer class for the period of a fortnight. As Mr. Levy points out in his note of last week, it is hardly practicable to take the aged poor from their homes for any length of time, but it is quite practicable to give such folk an occasional afternoon's outing, and it is in the hope of enlisting the sympathy of those in the position to help in such a desirable cause that I take it upon myself, without consulting Mr. Levy, to give publicity to what he has done in this direction for several years past. Since Mr. Levy has resided in Hampstead, he and Mrs. Levy have entertained every summer the inmates of either the Stepney or Hackney Branch of the Home for Aged Jews, at a garden party at their residence, and for the past two years the inmates of both establishments have been thus provided for, one party being received by Mr. and Mrs. Levy, and the other by their relatives, Mr. and Mrs. Moss Harris, at Cricklewood.

The entertainment of the old folks has involved very little work in the way of organisation outside the family circles of the hosts and hostesses. The old people have been conveyed, at the expense of their hosts, in brakes from the Homes in the East End, and, after an enjoyable drive through the West End of the Metropolis and round the beautiful Hampstead Heath, they have been regaled at a sumptuous repast served in the gardens of their kind friends, who pass the evening with their guests, entertaining them with music and song and amusements of various kinds. At nightfall the old folks are driven home happy and invigorated by the delightful break in the monotony of their every-day lives. There is no reason why similar outings should not be provided for other classes of the aged poor if only hosts and hostesses having the necessary garden accommodation at their disposal would come forward to emulate the example of Mr. and Mrs. Levy. I would readily undertake to make the necessary arrangements in connection with the several classes of old folks, resident mainly in the East End, who might participate in such hospitality on the part of West End friends. The following occur to me as prospective guests in addition to the inmates of the Home for Aged Jews: The inmates of the almshouses of the Spanish and Portuguese Congregation in Devonshire Street, Mile End; of the Beth Holim Hospital of the same congregation; of the Joel Emanuel's Almshouses; of the Jacob Henry Moses Almshouses; of the A. L. Moses and Henry Solomon Almshouses; the pensioners of the Aged Needy Society (numbering 106); the aged pensioners of the United Synagogue and of the Jews' Hospital and Orphan Asylum, and of the Indigent Blind Society. All these belong to the deserving and respectable poor, who have met with misfortune in the battle of life, and have little to cheer and brighten their days in their declining years.

I have been spending my vacation here, and as I have taken my walks around this district, I have passed by the beautiful residences of many of our wealthier coreligionists who I feel sure would only be delighted to see their flowering gardens made even brighter and more beautiful for one afternoon during the summer by being used for such a purpose as is set forth in this letter, before the blinds are pulled down upon them, when their owners and their families seek change and recreation at the country and at the seaside.

Yours obediently,
J. F. Stern.
7, Inglewood Mansions, West End Lane, N.W.

THE MIZRACHI ZIONISTS.

Sir,—Will you permit me to supplement your otherwise correct report of the meeting of the Mizrachists in London last week by the statement that although I accepted the vote of the majority to omit the words "and persons," I did so simply with the object of taking the sense of the meeting and reporting it to the Organising Committee at Pressburg, but, of course, as far as I am personally concerned, and—quite apart from the religious element in Zionism—I should not think of identifying myself with any party, the members of which are willing to allow themselves to be taught "non-assimilation" by a *practical* assimilant, and unless the Conference at Pressburg endorses my views, I should withdraw from the Mizrachi Party.

The essence of Zionism is non-assimilation, and the introduction on Zionist platforms of speakers who practise assimilation is a *reductio ad absurdum*.

13, Carlton Vale. James H. Loewe.

THE BODLEIAN EWER.

Sir,—A few months ago Mr. Israel Abrahams gave us a careful and exhaustive lecture on this interesting subject. It has occurred to me since that the author of the inscription adopted a device common in his period, that of veiling a thought in acrostics.

After his name come the words המשיב ושואל לקהל כהואל כדי לחזות פני אריאל. The acrostics read הולך כלפי אריאל, "a pilgrim on the road to Jerusalem." It appears, then, that Rabbi Joseph ben Jechiel was a Jewish Crusader, and may have been a member of the band of 300 French and English Rabbis who undertook a pilgrimage to Palestine in 1211.

Yours obediently,
Myer Davis.

ELECTION OF MINISTER AT THE BOROUGH SYNAGOGUE.

Sir,—May I be allowed to point out to my friend, Mr. Moss Chapman, that the mode of election of a minister for the Borough Synagogue, decided upon by the Committee, is by no means novel or unusual. Experience has shown that preliminary election by an advisory Committee and ratification at a general meeting of the members is the best. Systematic canvassing, degrading alike to candidates and members, is reduced to a minimum, and shorn of its worst features. It is unnecessary to recall some past elections to point this moral. Those who have been involved in them will, no doubt, agree with the suggestion adopted at a general meeting of the members of the Borough Synagogue, and since agreed to by its Committee. Surely so extreme a step as resignation should not be threatened because of our action.

Yours obediently,
H. Bernhardt Cohen,
37, Hatton Garden. Warden.

ISRAEL ZANGWILL AS ADVOCATUS DIABOLI.

Sir,—It is an equally strange and sorry sight to see one who poses as an ardent promoter of the best interests of Jewry setting himself the futile task of rehabilitating the character of the late De Plehve, the most Pharaonic would-be Jew-exterminator of modern times. As well might some brilliant essayist endeavour to prove Nero to have been a well-intentioned lover of his species. De Plehve's proved complicity in the horrors of Kishineff and Gomel is too fresh in the memory of us all to need recital.

Few men see themselves as others see them, so that it is conceivable that the man who of late so strikingly displayed a combination of Torquemada and Machiavelli may have prided himself upon his far-seeing patriotism, pan-slavistic, and Greco-orthodox; but that such a view should be advocated by a Zionist, paradoxical though he is wont to be, is marvellous indeed.

Zangwill is inclined to account to him as righteousness De Plehve's temporary encouragement of the late lamented Dr. Herzl's aspirations, but what are the facts? So long as it seemed to the faithful exponent of the views of a Pobiedonostzeff that the scheme involved simply the wholesale settlement of Russian Jews in Palestine it had his hearty sympathy, for thereby the Muscovite lien upon ultimate possession of the Holy Land could but be strengthened. A convincing proof of this may be seen in the attempted intervention of the Tsar on behalf of such Russian Jews as had sought a home comparatively recently in Palestine, which led to the withdrawal of Turkish hospitality extended to our persecuted race.

That Holy Russia is preparing covertly to seize the Syrian sceptre when it falls from the relaxing grip of its present sick holder, is a fact so patent that the merest tyro in current history cannot ignore it. Wherefore else the increasing number of monastic strongholds occupied in Palestine by so-called orthodox Greek monks, in reality military reservists, with their swords ever ready at their sides?

No sooner, then, did it become evident that Dr. Herzl's efforts were directed towards the founding of a legally and politically guaranteed home for Jews forming a free and independent state, than Zionism was to be crushed out of existence.

"The evil that men do lives after them." The spirit of De Plehve, unquelled by his assassination—an execrable procedure that at once intensifies the evil it is meant to check—still stalks abroad in the realm he ruled, as witness the renewed atrocities recently recorded, the official "démentis" of which, worthy of a Von Raabe, the promoted henchman of the late Minister of the Interior, involve an admission of deliberate collusion with the perpetrators of the renewed Jew-baiting in Russia.

The apparent concessions in the promised widening of the Pale of Settlement, in view of such conditions, is declared, on competent authority, to be utterly nugatory, intended simply as a blind and an inducement to Jewish capitalists to strengthen Russia's failing credit.

Yet eventually out of evil may come good, and true liberality gain ere long in an enslaved, misgoverned land, strength that shall endure.

Yours obediently,

X.

THE SABBATH AND THE SHOPHAR.

Sir,—From our childhood we have been taught to regard the sounding of the Shophar as a solemn and important rite connected with the New Year. It is, indeed, the special ceremonial which differentiates the celebration of Rosh Hashanah from the other festivals of the Jewish year. We have accepted—perhaps without much enquiry—the dictum which forbids the blowing of the Shophar on New Year should the festival—as it does this year—fall on the Sabbath. If the employment of the Shophar constitutes a desecration of the Sabbath there is not a word to be said. But—and it is to this point that these few remarks are addressed—does it? I would not, in these times of a very indifferent observance of the Sabbath, add to the risks of weakening the hold of the seventh day of rest, and I hope nobody reading these lines will accuse me of the remotest intention of doing this. But I look back to my boyhood, and I remember with what earnest insistence the solemnity of the ceremony of the Shophar was pressed upon me—how the function was not alone part and parcel of the Rosh Hashanah celebration, but was considered as *the* function of the day. I ask myself why—if, indeed, the sounding of the Shophar is practically an indispensable adjunct of the ritual of the day—am I deprived of this ceremonial because the first day of the festival happens to be the Sabbath? I shall be told that there are two days of the festival, and that on the second day the Shophar will be blown. Yes, this is so; yet it is only so for those who observe both days. But it is no use closing one's eyes to the fact that, certainly in the West End of the Metropolis, not one quarter of the worshippers will be present at the synagogue on the second day. It may be an unpleasant fact—call it a deplorable fact if you will—but it has to be reckoned with. It is just because these people do not come on the second day that every possible advantage should be taken to render the observance of the first day as solemn and satisfying as circumstances permit. Are we content to send these people away from a Rosh Hashanah service without the tones of the Shophar vibrating in their ears and, with its lessons, possibly in their hearts? The reason for such a course ought to be very convincing. Nothing less than a clear case of Sabbath desecration should account for it. Now what are the grounds for asserting that the blowing of the Shophar on Sabbath constitutes a desecration of the Sabbath? As far as my reading goes—and I am painfully aware of its limitations—the sole reason why the use of the Shophar is prohibited in the synagogue on the Sabbath is the fear lest someone should carry the Shophar through the streets to blow it for a sick person who was unable to be present in the synagogue to hear it there. The desecration is this porterage. Not the blowing of the Shophar in the synagogue, but the carrying of it outside desecrates the Sabbath. If—I am bound to put the case hypothetically—the reason here assigned correctly states the difficulty, I would earnestly urge the ecclesiastical authorities to consider whether, duly interdicting the porterage without the synagogue which ritual law forbids, they cannot see their way clear to sanction the blowing of the Shophar within the synagogue. The obstacles in the road of such sanction should be very serious indeed to weigh against the possible added solemnity which the blowing of the Shophar gives to the service.

Yours obediently,

Sabbatarian.

The British Association.—In the course of his presidential address in the Geographical Section, Mr. Douglas W. Freshfield, speaking of the love of mountains, said that they might consider for a moment the literature of the two peoples who had most influenced European thought—the Jews and the Greeks. He need hardly quote a book that before people quarrelled over education was known to every child—the Bible. He would rather refer to a delightful poem in rhyming German verse written in the 17th century by a Swiss author, Rebmann, in which he related all the great things that happened on mountains in Jewish history—how Solomon enjoyed his Sommerfrische on Lebanon, and Moses and Elias both disappeared on mountain tops; how kings and prophets found their help among the hills; how closely the hills of Palestine were connected with the story of the Gospels. In the Section on Physiology, Dr. C. S. Myers read a paper describing the recent developments of Helmholz's Theory of Hearing. Prof. Grünbaum also took part in the proceedings of the Physiological Section. In Section A, Mrs. Ayrton showed beautiful experiments, illustrating the formation of ripple marks in the sandy bottom of an oscillating trough. She suggested that some means could be found of altering the trend of the sea to keep it from forming the waves which heap up dangerous sand-banks. On Tuesday, in Section H, Anthropology, Dr. Myers read a paper on "The Variability of Modern and Ancient Peoples," in which he remarked that it had been generally supposed that modern peoples deviated more widely than ancient peoples from their respective means. His investigations upon the Egyptian fellahin, however, lent no support to this supposition. The variability of the modern population of Kena and the neighbouring district was not sensibly different from that of inhabitants of the same region six or seven thousand years ago. So, too, the variability in cephalic index of ancient Bavarian skulls was found to be almost identical with that of the modern Bavarian population; and the variability of the cephalic index in modern French and English did not exceed, but was probably less than, that in ancient Gaulish and British skulls respectively. More evidence was urgently needed, but what little there was supported the contrary hypothesis that modern and ancient population living under like conditions of country and climate differed little in variability. In Section I, Physiology, Professor Marcus Hartog gave a demonstration of magnetic models of cellular fields of force, and at a subsequent meeting read a paper on the same subject. In Section K, Botany, a paper by Professor L. Errera was read on "Some general results on the Localisation of Alkaloids in Plants." Mr. N. L. Cohen, speaking on Wednesday in Section F (Economics and Statistics) on a paper by Mr. Barnard Ellinger advocating the imposition of a meat tax, said that such a tax would be extremely inconvenient. The incidence of local taxation was unfair. The local burdens were heavy, and unjust to the home producer. As to income-tax, they should look before they leapt. Graduation was a practical, rather than a theoretical, problem, but a census of income would be highly unpopular. In Section L, (Educational Science), Sir Philip Magnus spoke on "The Methods of Imparting Manual Instruction in its Broadest Sense in the Various Types of Schools." Sir Philip said that it was at the meeting held in Birmingham in 1886, long before the Educational Science Section existed, that he had the privilege of first bringing under the notice of the Association the subject of manual training as a part of general education. Since then great strides had been made. From the first it was recognised that such teaching must be a discipline, a means of exciting intellectual activity through manual work, and of bringing children's minds into direct contact with real things.

COLONIAL AND FOREIGN NEWS.

ALSACE.

Judge Lévy has been appointed Councillor of the Superior Tribunal at Colmar.

DENMARK.

A correspondent writes from Copenhagen, under date August 16th:—This morning was inaugurated the memorial which has been erected on the grave of the late Rabbi Dr. Goitein and which has been raised by public subscription. A large number of persons were present on the invitation of the Memorial Committee, and an address was delivered by Mr. Frederick E. B. Salomon, President of the Committee and a member of the Executive of the Jewish community. Mr. Adolph Levin, as representing the community, accepted the memorial, which he promised would be carefully preserved by the Wardens for the time being. Rabbi Dr. Baneth, of Gablenz, a relative of the family, thanked the Committee on their behalf for rearing a memorial to the deceased. After having delivered a trial sermon, the Rev. Dr. Karl Thieberger, of Komotau, Bohemia, has been elected Second Rabbi of the congregation in this city, and will commence his duties after the ensuing Festivals.

FRANCE.

M. Robert de Rothschild, son of Baron Gustave de Rothschild, has quitted the Superior National School of Mines with the Superior Diploma of Mining Engineer.

M. Benel, Inspector of Streams and Forests, has been appointed Chevalier of the Legion of Honour; and Chief of Battalion Raine, Commandant of the Recruiting Office at Toul, has been transferred to Paris as Chief of the 6th Recruiting Bureau of the Seine.

GERMANY.

Our Berlin correspondent writes:—Privy Councillor Dr. Mayer, member of the "Grosse Oberrat der Israeliten," has been appointed President of the Court of Administration of the Grand Duchy of Baden. Not even in that most liberal of German States has a Jew, since Moritz Elstätter was Minister of Finance, held so important an office.

The Magistrates of Munich have refused to consider a petition of the anti-Semites praying for restrictions on the immigration of foreign Jews.

The following Jews in Berlin have received foreign decorations: Geheimer Sanitatsrät Dr. Croner, the Grand Officer's Cross of the Servian Order of St. Sava; Geheimer Sanitätsrat Dr. Blumental, the Commander's Cross of the Portuguese Military Order; and Dr. R. Sobernheim, the Officer's Cross of the Turkish Osmanié Order.

HOLLAND.

The Minster for War has granted leave of absence to Jewish soldiers whose relatives reside in the towns where they are in garrison, on the 10th and 11th September (New Year), 18th and 19th September (Day of Atonement), and from the 23rd September to the 2nd October (Tabernacles). All other Jewish soldiers are granted a furlough from the 9th September to the 3rd October.

NEW SOUTH WALES.

Several members of the Jewish community of New South Wales protested against the disabilities inflicted on Jewish voters by the holding of the recent State elections on a Saturday (August 6th); and the New South Wales *Daily Telegraph* of July 13th contained a vigorous article on the subject by Mr. Coleman P. Hyman. As the result of representations made to the Chief Secretary, it was stated that the Government did not see its way to alter the date, but desired to respect the scruples of the Jews as far as the law would permit. It was explained that a clause of the Electoral Act as consolidated provided that if the election be on a Saturday, "any person of the Jewish persuasion might declare at the prescribed time, and in a prescribed form that he objected on religious grounds to vote in the manner required by the Act, whereupon the returning officer or deputy shall mark the voting-paper as may be desired." By allowing, therefore, the Jewish voters to make verbal declarations, the difficulty was overcome.

TURKEY.

According to a Reuter telegram from Constantinople there are eight Jews in the *gendarmerie* force in Monastir (Macedonia).

English Zionist Federation.

[COMMUNICATED.]

The Executive Committee of the English Zionist Federation has resolved to issue, on demand, collecting sheets for the National Tribute for the children of the late Dr. Herzl. Each collecting sheet, bearing the name of the intending collector, whether at his own request or by the appointment of some society, will be provided with the signature of Mr. J. Cowen, Vice-President, who was one of the signatories of the National Tribute Appeal issued at Vienna. The collection sheets may be obtained on a written application to the Secretary of the English Zionist Federation, 3, Commercial Street, London, E.

Messrs. M. Ginzburg, I. Goldbloom and S. Lennox Loewe have been appointed a Committee for arranging and supervising the plate collections in the synagogues on the eve of the Day of Atonement, for the benefit of the Jewish National Fund and the Palestine agricultural labourers.

The Riots in Hayti.—We recently published an account of a riot at Port-au-Prince (Hayti) against the "Syrian Jews" of that town. According to a New York telegram, bands of soldiers paraded the streets, hurling stones and forcibly preventing the Syrian Jews from opening their shops. A clue to the cause of the outbreak was given in the last sentence of the telegram, according to which Mr. W. Powell, the American Minister, recently reported to the State Department that a massacre of the Syrian Jews might be expected at any moment, owing to the intense feeling shown by the native inhabitants, who had been supplanted in the peddling of small wares by the Jews. The situation is not made much clearer by the Report on the Republic of Hayti, recently sent home by the British Consul-General, Mr. Vansittart. This gentleman writes: "The import trade is dwindling, and what business is done is almost entirely in the hands of German firms and Syrians. The Syrians undersell the others, and replace the Jews in this country. They do a prosperous business in the cheapest and commonest qualities of general merchandise." According to Mr. Vansittart, trade is exceedingly bad, and practically at a standstill. The prospects for the present year are stated to be even more gloomy. We may add that if the only class of traders clever enough to be prosperous are pillaged by the less successful inhabitants, prospects will remain gloomy; but in the present state of the evidence, it is not clear that the traders so wickedly persecuted are Jews. The natives are almost entirely of the African race, and only a handful of Europeans (200) remain in the Republic.

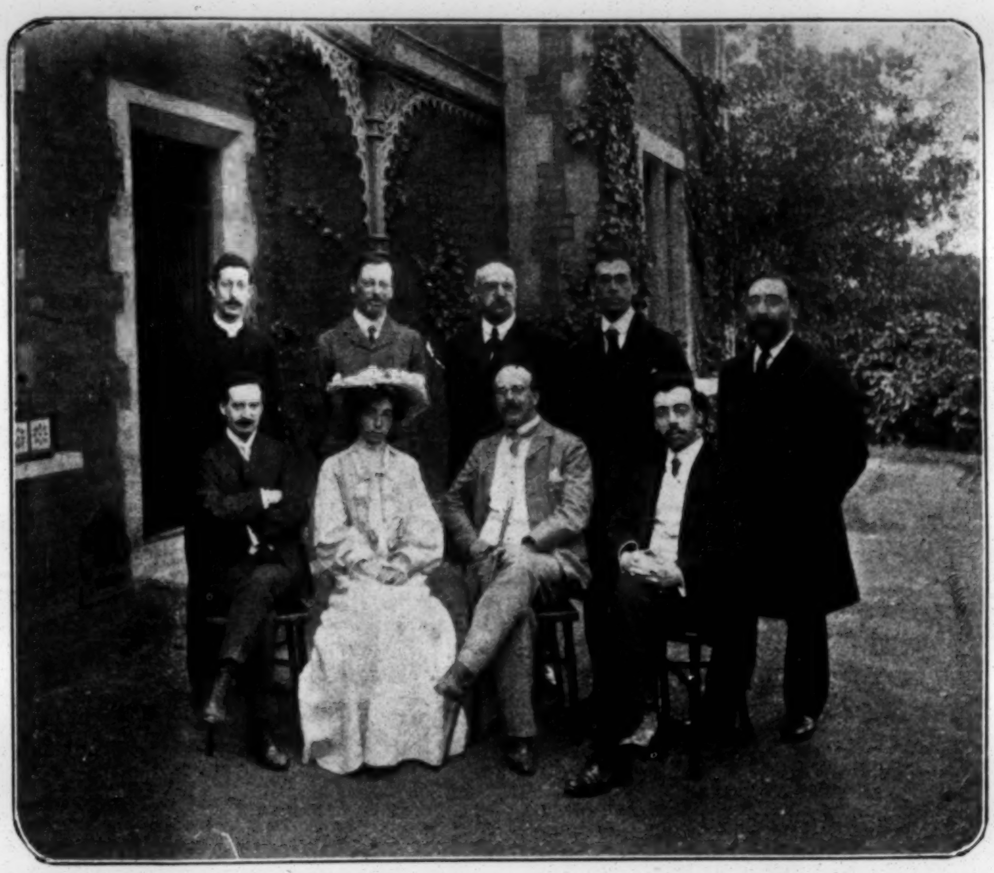
JEWISH LITERATURE AT RAMSGATE.

THE SUMMER ASSEMBLY OF THE UNION.

[FROM OUR SPECIAL CORRESPONDENT.]

The Second Summer Assembly of the Union of Jewish Literary Societies commenced at Ramsgate last Saturday. On that day the only fixture was the special sermon delivered by the local Minister, the Rev. G. S. Belasco, during the morning service. The synagogue was well attended, many visitors being present. The service was conducted throughout by Mr. Belasco.

The following is a résumé of the special sermon delivered by the Rev. G. S. Belasco. Basing his remarks upon Isaiah, liv., 2, from the Haftarah of that morning, the preacher said: The prophet foretold not the return for the tribes of Israel only, but the return of the entire family of nations to the worship of the One God, when within the enlarged tent of Israel there would be room for one and all. Judaism must be viewed from two points of view; it must be studied under two aspects: the principles and ceremonies of the faith should be observed under the influence of two distinct aims. In the world in which we live no man can live unto himself alone. No candid and high-thinking man can say: "I am indifferent to all else for what I do affects myself only." For all men, even to the most ignorant or the most solitary, affect the doings and the aspirations of their neighbours, friends, and families. And this rule, which deals with the individual life, likewise embraces the vastest organisms. It keeps nations together, and controls the universe. Judaism is no exception to the universal rule. Our religion has its inward life, its influence upon its followers in regard to the rules it prescribes for them, the life it bids them lead, the examples it places before them, and the rewards it encourages them to earn. But much yet remains before the power and influence of Judaism in the world become exhausted. Judaism has a work in the world as well as within the camp of Israel. The Jew owes the fulfilment of duties to mankind. You cannot limit the prophet to a single people. You cannot limit the Bible to a single nation. And if it is your belief that you can exhaust Judaism by its relation to the Jew only, then you seek to narrow its proportions—you present to the world an edifice far different to that noble pile which prophet and psalmist, and poet and sage and martyr, have by their united efforts built to the glory of God, and for the salvation of man; you would exchange for the noblest organisation produced by the sons of men something far different, and I must add, far less worthy. Judaism must live in the world, live, struggle, till it conquers mankind for the one God. If the Jews seek to absolve themselves from their supreme duty they prove themselves the unworthy successors of worthier ancestors. The preacher begged permission to place this thought before the members of the Literary Societies for their consideration. Their work must be carried on for a two-fold purpose. Let them study their religion in its inner working. Let them turn to the book of Jewish history and observe its golden pages, bright with noble sacrifice, with faith, and aglow with the flowers of thought, poetry, and prayer. We may well rejoice when we contemplate the victories of Judaism in the history of Jewish life. A student, however, must go further afield. It is possible for a Jew to be too modest in the matter of his religion. You can persuade yourself, perhaps, that God had no further purpose in the preservation of your people than that the present generation should live—a poor, wee birth, indeed, for the mighty labours of our history. But will any true student desire to do this? The Literary Societies must teach their members that Judaism has been kept alive to this day for the sake of all men. The time will come when we will be judged in regard to the efforts we made to bring our religion to the notice of men. If we are not prepared for this work yet, then let us continue our education till we are prepared, and let the Literary Societies see to it that they do their share of this tuition. I ask the students to observe how, in spite of all, the Jew has helped the world along, how the Bible has educated and continues to educate mankind, how it was that Judaism rapidly spread over the old Roman Empire, and counted its converts by the thousands, and how profound was the influence of the rabbis upon the speculations of the Middle Ages, and on the revival of learning in Europe. I rejoice that the work is far from being neglected to-day. I rejoice to make mention of the efforts of Jewish scholars, men not unknown in the circles of the Literary Societies, who are gradually pulling down the misconceptions which ignorance and prejudice had raised against the teaching of our sages. A former generation of non-Jewish scholars refused to examine their prejudices; the present is, perhaps, less determined in its refusal; the coming generation will, however, make amends. Study the history of Judaism, and determine to add to its triumphs. Practise the commands of the faith to the end that others also may taste its joys, and see that the Lord is good. From your societies, go forth, peaceful, but undaunted, champions of Israel, that the spoils of your warfare may be shared by all men. Bear in mind that your home ceremony, your synagogue service, your study, are but so many steps in your preparation for the real work awaiting you, namely, the conquest of mankind, until the earth is full of the knowledge of God as the waters cover the sea. This is the duty of the Jew. Let it be your aim, and may God bless you in its fulfilment.



Back Row:—The Rev. G. S. Belasco (Hon. Sec. Ramsgate Literary Society); Mr. L. Wolf (President, Union of Jewish Literary Societies); Dr. Emil Hirsch, of Chicago; Mr. A. M. Hyamson (Hon. Secretary of the Union); Mr. Israel Abrahams (Past President of the Union).

Front Row:—Mr. F. S. Spiers (Member of the Council of the Union); Miss Buena Pool, B.Sc. (Member of the Council of the Union); Professor I. Gollancz (Past President of the Union); Mr. Israel Cohen (Member of the Council of the Union).

At the inauguration last year Dr. Berkowitz's address was listened to by as large an audience as had probably ever found room in the hall of Montefiore College. This year the hall was packed to an even greater extent, if that were possible. In addition to the normal seating accommodation a hundred chairs had been placed in the lecture hall, and yet the number of the audience exceeded the seats provided. At the back of the hall, and at the head of the staircase those who were unable to find seats clustered. Parties came from most of the outlying centres, three ladies driving from so distant a town as Westgate. Noticeable among those present were:—

The President, Mr. Lucien Wolf, in the Chair, the two Past-Presidents, Professor I. Gollancz and Mr. Israel Abrahams, Miss Buena Pool, B.Sc., Messrs. B. M. Benjamin, I. Cohen, and F. S. Spiers, members of the Council; Albert M. Hyamson, the Hon. Secretary; the Rev. Dr. and Mrs. Chotzner, the Rev. and Mrs. G. S. Belasco, the Rev. and Mrs. S. Levene, the Rev. and Mrs. H. Lipson, Mr. and the Misses Sebag-Montefiore, the Misses Azulay, Mr. and Mrs. E. S. Pool, Messrs. P. Barnett, C. Hyman, A. Isaacs, H. Rosenbaum, and Snowman.

At half-past eight the Chair was taken by Mr. Wolf, whereupon the hon. Secretary, Mr. Albert M. Hyamson, announced that a telegram of greeting had been received from the Chautauqua Society of America. He also read letters of apology from the Rev. S. Singer and Mr. Robert Sebag-Montefiore.

The Chairman said that he had two very agreeable duties to perform. He had to welcome them all to the Second Summer Assembly of the Union, and to congratulate them on finding themselves once again in the charming town of Ramsgate. He himself had known it for many years, and in the course of forty of them its charms had not palled. The town had an especial attraction apart from its climate and its other ordinary attractions. It also possessed that college and library, and if their gatherings were frequently held at Ramsgate there would be still greater possibilities of cultivating the treasures they possessed. His second duty was to introduce Dr. Hirsch, who had kindly consented to inaugurate their proceedings. He came with the reputation of one of the foremost pulpit orators of the United States. He sometimes doubted whether the relationship that was supposed to exist between the two Jewish communities on either side of the Atlantic was properly understood. They often spoke as if the American community bore a filial relationship to their own. He very much doubted if that were true now when they seemed to be sitting more and more at the feet of the Americans. Last year their Assembly had been opened with great success by Dr. Henry Berkowitz, of Philadelphia. That year America had sent them its greatest Jewish pulpit orator. They all knew Dr. Hirsch's great reputation, and the great things he had done with the Sinai Congregation in Chicago. Most of them knew his splendid sermons reprinted in the *Reform Advocate*, and also his work for the Jewish Encyclopedia, among which his article on Ethics was specially noteworthy.

DR. HIRSCH'S ADDRESS.

Dr. Hirsch spoke on "Some Aspects of the Study of Jewish Literature." After a few words of introduction, expressive of his gratification at the honour implied in the invitation, and disclaiming any authority to speak on behalf of American Jewry, the speaker argued that the renaissance of interest in Jewish literature characteristic of the present period of Judaism was the one hopeful sign of the day. Contrary to the genius of Judaism, which is optimistic, a wave of pessimism had been passing over Jewry. It were foolish to deny that even in America, where Judaism exhibited a wonderful intensity of vitality, there was much in Jewry and synagogue which called for the influence of great souls impatient for the dawn of the better day of nobler things. Proceeding, Dr. Hirsch said: Still they prophesy false who, on the score of prevalent indifference, predict the imminent dissolution of Judaism in the lands of the West. The deepening interest in Jewish literature is proof that the tide is turning. The seed sown by the great masters of the "science of Judaism" in the decades just closed is beginning to bear fruit. For the Jew the study of Jewish literature means much more than an intellectual pastime. It is not a means to mere mental culture, though it may bestow as rich graces as the courtship paid to the classics or even to that literature written in the noblest of all human tongues, the idiom of freedom which we of America and you of Great Britain are privileged to claim for our own. Jewish literature is the gate-way to more. Judaism, being not a mere religion, nor a mere nationality, and, least of all, a racial accident, is rooted in that indefinable something which may be styled the Jewish consciousness. Analysed, this consciousness is found to flower in the conviction that to the Jew has come a destiny and a duty in the economy of Providence. There was no need to fear that to-morrow would dig the grave of Judaism, and it was folly to regard the Jew as a dead representative of a dead past. Judaism had not merely produced the Bible, the very foundation of modern civilisation, and the corner-stone of modern humanitarianism and culture. The world might have spared Greek art and Roman law, but if we lost the thoughts that flashed from the genius of the Jewish prophets through the pages of the Bible, the very foundations of the temple of humanity were destroyed. Judaism, however, had given still more to the world in the shape of its wonderful literature, which added richness to every human and Divine craving, and took cognisance of every relationship of human life. At no period had Judaism been a recluse from the world, but it had everywhere touched and enriched with its peculiar genius all that was human. Judaism had never been a Port Arthur shut within walls. The modern Jew must assimilate the world, and the study of Jewish literature must not be regarded as the passing fad of a few leisure moments. The more deeply they studied Jewish literature, the deeper became the Jewish consciousness. And Jewish literature—the autobiography and the confession of Judaism as developed in time, the record of martyrdom and marvellous heroism—is at one and the same time expressive of this Jewish consciousness and an agency for its deepening and reawakening wherever it may have lapsed into inactivity, or become shallow and stagnant.

For acquaintance with Jewish literature is the most effective antidote to the insidious poison, the effect of which is easily traced in the attitude of halting doubt of many modern Jews—poison scattered by our enemies. They claim that Judaism has essentially been unproductive, that even the Bible is largely an appropriation of foreign elements, and that certainly with the rise of Christianity, Judaism's light was eclipsed, if not quenched, to extinction. Our "books" give the lie to this tongue accusation. Ignorance or prejudice alone may huckster it in the streets. The Jew who knows his literature knows that this very popular view is false.

But Jewish literature also provides the key to the oft-put puzzle, why Judaism cannot be defined. It cannot be because it survived. Being vital at every period, never a mere memory, but always an insistent and persistent hope, it was dowered with the essence of all that has life. Dead things can be dissected, classified, catalogued, and labelled. Where life obtains the anatomical method is inapplicable and fails. Judaism has lived; is alive. Therefore, it is not a simple product, but a complex process. It is still a force making for profounder results. It is in the growth now as it always has been. 'Its death-knell was not sounded when Christianity separated from the mother synagogue. Its dying hour has not yet struck. Materialism is not the last word of humanity. Pessimism and Hedonism are not the solvents of the unknown factors in life's equation. Judaism still has a hope to wing and a word to speak for which men have been hungering and souls have been pining. Still, it is Jewish literature which evidences that this persistence of Judaism has not been due to the Jews' self-exclusion from, and seclusion in, the world. The Jew has been in touch with the larger things and interests at all times. Assimilation has of late become a popular Shibboleth. Certainly the Jew has always assimilated, not himself, but his environments. Greek thought, Assyrian culture, Roman ideas, Aristotelianism, Neo-Platonism, modern German philosophic system, the student of Jewish literature finds the influence of all these, and many more, in the documents he investigates; but these did not sweep aside Judaism. Judaism assimilated them, and touched them into new potency by infusing its own spirit into them. Judaism has never been a stranger in this Western world. It is not now. The very external aspect of this literature confirms this thesis. Is Jewish literature liveried in Hebrew? Why, even the Bible is not exclusively written in that prophetic tongue. Aramaic, Greek, Arabic, Provençal, French, German, Spanish; yea, all idioms known to man, lend but their vocabulary to Jewish ideas. Judaism has been a polyglot missionary of universal, not narrowly national, appeals and visions. England is to be congratulated on the part her great masters of Jewish birth and loyalty have had in this renaissance. May God's blessing attend on your labours.

The Chairman said that the third agreeable duty he had to perform that evening was to propose a vote of thanks --purely formal the proposal must be after the applause with which they had just thanked the speaker—to Dr. Hirsch for his extremely eloquent and stimulating address. They must all feel better for the comprehensive, eloquent, and searching help he had given them to solve some of the questions on which many of them had long pondered. His vindication of Jewish literature as the great element of the Jewish consciousness should be taken home by them, and well thought over. When the ghetto gates were opened it was prophesied that the liberation would be the *coup de grace* of Judaism. Börne had said that Judaism was like a cloak. When the keen wind of persecution blew, the traveller wrapped it close around him. When, however, the genial sun came out he took it off and threw it away. Börne and those who thought with him, however, had reckoned without Jewish literature. The new school, the revival of Jewish literature, the birth of Jewish science, had shown a remarkable intensification of the Jewish spirit. For having brought home to them those truths they must be most thankful to Dr. Hirsch as well as for having opened this Assembly, and he accordingly proposed a vote of thanks to him.

Dr. Emil Hirsch, who was received with prolonged applause, acknowledged the compliment that had been paid him. In America, he said, they had a peculiar custom that when a lecturer was announced to speak they placed a portrait of him upon the printed announcement. He remembered that on one occasion in a small town he had been treated in that manner, and was surprised to see one of his portraits on the door of a chemist's establishment, with the legend across the mouth, "Open day and night." (Laughter.) Mr. Hyamson had apparently that opinion of him, for he had just told him that he might say a little more. He had to thank them all. He felt that it was always an honour to be allowed to address an audience. He was keenly conscious of the honour they had paid him that evening. He had spoken to many audiences, but that evening would long remain in his memory, and if they wished it he would willingly promise to inflict another dose upon them next year. He was reminded of a story of one rabbi visiting another. In the old days the conversation between such men was of the Torah, now it was of salaries. In those days, when the visitor departed he was asked by his host for a good word from the Torah. The reply of the one in the story was: Wherewith shall I bless thee? Like the traveller in the desert, who came tired and sore of foot to a tree, slaked his thirst by the waters that flowed by it, satiated by the fruit and having rested the night under the protection of its foliage, in the morning arose and said: "Tree, tree, how shall I thank thee? Thy waters abound, thy fruit is luxurious, thy foliage thick." As the traveller spoke, so might he say to them: "May there be many like unto thee!"

Jewish Wayfaring Life in the Middle Ages.

On Monday morning Mr. Israel Abrahams read a paper on "Jewish Wayfaring Life in the Middle Ages," Professor I. Gollancz in the Chair.

The subject on which Mr. Abrahams lectured was one which has before been treated by him, but he introduced much new material, and his general conclusions were strengthened. The lecturer described the motives which induced Jews to travel in the Middle Ages, and told of the joys and privations of the road. Much amusement was caused by the lecturer's citation of the story told by Synesius (4th cent.); how his Jewish steersman refused to take the helm on the Sabbath, and how he finally threw everyone on board into the gloomiest despair, when at length he consented to resume his post because "they were in danger of their lives," and he was, therefore, permitted by Jewish Law to break the Sabbath! All ended well, however. Mr. Abrahams gave prominent attention to the travels of the mediæval Bachurim or students. He discussed the attitude of mediæval Jews towards foreign immigrants, showing that in many ways modern problems were identical with those prevalent in the Middle Ages. He cited the Talmudic regulations as to visitors to new places; showing that a full year's residence had to elapse before the new-comer became "a son of the city," enjoying all the rights and fulfilling all the duties of members of the congregation. Mr. Abrahams gave some quaint instances of the royal use made of Jewish travellers by Charlemagne (9th cent.). Thus, wishing to humiliate a conceited courtier, who had a high opinion of himself as a collector of rarities, he induced a Jewish wayfarer to sell to the courtier a mouse as a rare animal just imported from the Orient. Mr. Abrahams traced the routes followed by the great Jewish merchants who made of the Mediterranean "a Jewish lake." Some touching citations from the letters of travellers were given.

The best comment on the interest felt in the lecture was the widely-expressed regret that Mr. Abrahams was not this year delivering a whole course, as he did at the previous Summer Assembly.

The Chairman said that since Mr. Abrahams was one of the Hon. Officers of the Union, he was prohibited by the unwritten law of their constitution from moving a formal vote of thanks to him. They offered him their best thanks for wandering like a student of old in their direction, where he was welcomed by his fellow Jews who, footsore and weary, had crowded to that pleasant resort. The valuable address to which they had listened was intensely interesting, especially as although Mr. Abrahams had dealt with an early period, many of the incidents he had related were very similar to what occurred to-day. The Wandering Jew was always the type of the race, and much that had been said seemed wonderfully modern. During the course of the address, he had sometimes to remind himself that the lecturer was speaking of the thirteenth and fourteenth centuries. He would like Mr. Abrahams to deal one day more fully with the inter-relationship between the Jewish travellers of that period and the ordinary moving population of the Middle Ages. Wandering along the old Roman roads, the heritage of their great predecessors, these crowds of wanderers passed on the heritage of the past to the succeeding centuries. Most of these wanderers were very poor, and they doubtless included many Jews, but for these it was quite impossible to pay taxes, bridge or otherwise. The literature of the Middle Ages was bound up with the wandering scholars. He thought that the bridge-taxes might well be revived by the Chancellor of the Exchequer, but the bridge that he suggested taxing would differ from that suggested by Mr. Abrahams, for the quietness of business in the book trade, of which booksellers complain, has even been attributed to the competition of that description of bridge.

In the programme of the week's meetings, as originally adopted, the only meeting arranged for Monday was that addressed by Mr. Abrahams. Advantage was, however, taken of the presence in Ramsgate of Professor I. Gollancz, and a meeting was hastily arranged for Monday evening. The Chair was occupied by Mr. Robert Sebag-Montefiore.

The Chairman said that he had more than ordinary pleasure in introducing Professor Gollancz to them. He was well-known to them as an ex-President of the Union. Not only was he an ex-President, but a very energetic ex-President, and an enthusiast in the cause of the Union. If for that alone, they wished to express their gratitude to him that evening. Professor Gollancz had experienced great difficulties in order to attend the Assembly, and he had hardly expected to be able to put in an appearance there. He had, however, managed to overcome all obstacles, and he had gratified himself, as well as others, by coming. The meeting of that evening was not in the original programme. It had only been arranged at the last moment, and he thought that that fixture was held as much as a testimony of their gratitude to him as for their interest and instruction. That they appreciated his kindness was shown by the numbers that were present on such an inclement evening.

Professor I. Gollancz on "Drama and the Bible."

Professor Gollancz, who chose as his subject "Drama and the Bible," said that in the charming lecture of the morning they had been told how the Jews of the Middle Ages wandered along those roads that were the bequests of Roman civilization to the modern world. He had suggested to the lecturer that along the same road all sorts and conditions of men and women were also wandering throughout the Middle Ages, and while he had been making his few remarks it had come into his mind that perhaps the most fascinating of those wanderers were the men who passed their time amusing their fellows, the jugglers, and mummers, and actors of the day. The early Church, after having driven out the heathen drama, soon discovered how deeply planted in the human soul was the craving for things dramatic. Its priests soon learned that it was advisable to seize that passion, and to make use of it for religious purposes. Quite early in the Christian period little dramatic shows were introduced into the religious services. There were thus existing side by side two sets of dramatists, the secular, the remnant of the heathen régime, and the religious, each rivalling the other. To the religious dramatists it soon occurred that properly to illustrate the new doctrines, they would have to turn to the Old Testament. This they accordingly did. The great festivals of the Church were illustrated by plays representing the whole of Bible history from the Creation to the crack of doom. Many hundreds of those plays were written in English, and they had come down to the present generation. The most popular of them all in England was the story of Abraham and Isaac, which had been preserved in five or six little plays of the most charming kind, dating from the thirteenth and fourteenth centuries. That particular play was generally acted by the Guild of Bookbinders. The reason for this choice was that a ram was a prominent feature of the story. Parchment was obtained from the ram, and parchment was frequently used in the binding of books. The "Story of the Flood," for obvious reasons, was performed by the Guild of Water-carriers. Each play was allotted to the appropriate Guild. It was remarkable to notice the wisdom of the people in going to the Bible for their stores. There the material was ready made for them. To the Biblical Hebrews the drama was practically forbidden. Judaism had so thoroughly banished mythology that anything like the setting up of an image of man, and making of him a hero or demi-god, was strictly prohibited. Although they were opposed to the drama, they had to recognise the dramatic elements to be found in the Bible story. Its personages were all human. All its great men possessed defects and showed them. No attempt was made to make them superhuman. The men of the Middle Ages soon saw the dramatic possibilities of the biblical story. The lecturer then proceeded to give descriptions of some of the early biblical dramas, and said that from his illustrations they could feel how the audiences must have been stirred by the intensely human elements given to all the stories. They felt that the dramatist must instinctively have discovered the old traditions collected in the Midrash. An example of the mediæval dramatic humour was to be found in the story of the Deluge. "Mrs. Noah" was made somewhat cantankerous. In the legends also she was not given an altogether favourable character. That lady was one of the standing comic characters in the mediæval drama. In the composition of those Bible plays the authors turned, not only to the Bible as it was generally known, but also to the legendary Bible. Satan also was treated as a comic character. There was a possibility of melodrama in the mediæval drama, especially with regard to the character of Herod. Shakespeare, even in his time, went to see such plays, and the advice in Hamlet, "Not to out-Herod Herod, not to rant too much," was undoubtedly a reference to one of the Herod melodramas that he had seen. He always remembered those plays that he had seen in his childhood, and throughout his own work references were to be found to them. Just as they were fascinated to hear the beautiful Bible stories read on their festivals, so were the witnesses of those dramatic representations. The Bible attracted not only by its wonderful stories, but also by its main object, its ethical teachings. "Righteousness and peace kiss one another" was a typical conception. As early as the tenth century the idea occurred that such a thought should be dramatised. A drama thus arose in which all the characters were abstractions and none real, and that was the second stage in the drama of the Bible—the didactic stage. In the attempts to allegorise the Bible, the writers got very near to the old Greek mythology, from which the glorious old Greek drama arose. In the fifteenth century a whole mass of plays was written that arose from attempts to dramatise biblical texts. That ethical side of the drama could not be over-emphasised. For instance, Shakespeare's "Seven Ages" was a condensation into twenty lines of a Bible drama that Shakespeare saw as a child. In the Elizabethan period the subject of Esther was taken, not as a religious one, but as one fully fitted for dramatic treatment. Such plays taught Shakespeare to go, not to the Bible, because it had, by his time, been worked sufficiently, but to kindred stories. The early dramatists served an apprenticeship to the Bible story, and Shakespeare profited by it. The spirit of the Bible was assimilated in a wonderful manner by the dramatist, and one could annotate every act of his plays by texts from the Bible that seemed to have been in his mind when he was writing. Although there was so much antagonism between the old Hebrew idea and the drama, yet in the age of Shakespeare the dramatist was so able to draw from the book its kernel, and, as another great prophet, give it to the people, that they might well say that Shakespeare's plays were imbued with the spirit of the Bible.

The Chairman said that as the lecturer was an official of the Union they were precluded from formally affording him a hearty vote of thanks. He could not refrain from saying, however, how entranced they had been with his instructive, serious and, he might say, humourous address.

The Introduction to the Rokeach.

On Tuesday evening the Assembly resumed with the Rev. G. S. Belasco in the Chair, while the Rev. Morris Joseph read a paper on the Introduction to the Rokeach.

The Chairman, in introducing the lecturer, said that the local community was glad of the opportunity of meeting the Union and of availing itself largely of the advantages the latter brought them. The local society also, as a constituent of the Union, was glad to be able to know personally the leaders of the Union, and its members hoped that the meetings at Ramsgate would be frequent. In introducing Mr. Joseph, he said that his name was familiar to all present. It was a name that conjured up the idea of one of the best specimens of the ministers of the community to-day. No-one in the ministry was more sincere or more capable. In other directions Mr. Joseph and his lady did good by stealth, and blushed to find it fame. Mr. Joseph was the author of several books that gave to the world a presentation of the Jewish religion of which all might be proud. He was justified in saying that they all welcomed Mr. Joseph most heartily.

The Rev. Morris Joseph delivered an address on the "Introduction to the Rokeach." Written about 700 years ago by R. Eleazar ben Jehudah ben Kalonymos, of Worms, it was the only one among the author's many works that had achieved general fame. This happy position it owed to its fine Introduction. A disciple of R. Jehudah of Regensburg, the author of the famous Sepher Chassidim, Eleazar drew from his master not a little of his inspiration and his quick sympathy for the Higher Judaism. A Talmud-Jew, he was also a high-souled man, who set goodness above outward conformity and religion above ceremonial, a man consumed by a passion for righteousness, ultimately overwhelmed and uplifted by a consciousness of the Divine. A mystic, a votary of the Kabbala, given to superstition, he yet helped to breathe into mediæval Judaism the breath of a deeper spiritual life. The Rokeach was an ordinary digest of the Talmudic law, but the Introduction proved that the Talmudic Jew did know what "inwardness" meant, and could earnestly aspire after it. The book dated moreover from the period of the Crusades, when morality in Europe was at a low ebb, and when religion was being parodied rather than enacted. Amid this religious and moral upheaval the author lived, and wrote calmly about the joy of serving God and the duty of blessing men. More than this, on a certain day in 1196, whilst he was engaged upon his commentary on the Pentateuch, his house was plundered by Crusaders, and his wife and children were murdered. And yet, despite this tragedy, with its indelible memories, he wrote this Introduction, or, at least, allowed it to survive, with its exhortations to forgiveness and love. It was an impressive spectacle. The soldiers of the Cross, wearers of the badge of the "Religion of Love," ruined this Rabbi's life, and he retaliated by preaching forbearance!

An analysis of the contents of the Introduction followed. "God is within us"—this was the key-note of its theology. To sin was to offer affront to that indwelling Deity; to think of sinning was blasphemy. God is unknowable, no eye hath seen Him, "neither prophet nor seraph," and yet "He is near to all His creatures, who, knowing each of them the plague of his own heart, come to Him in prayer." In prayer, should alien thoughts intrude, one should be silent until worship recovers its sway over the heart. Always should one feel "how honoured am I in being suffered to offer a crown to the King of Glory!" The sense of the nearness of God, moreover, is to ripen into the love of man. Impressed with the awfulness of sin, an ascetic, the author can still declare joy to be the right temper in which to serve God. As to the ethics of this Introduction, it was interesting to note the effects wrought by dire persecution upon the moral teachings of mediæval Judaism. That such persecution should have produced deep-seated resentment was natural; but retaliation was what the Jewish doctrine of those days expressly deprecated. Again and again the mediæval Jew was warned against malevolence and deceit and oppression towards the Gentile. The Rokeach was one illustration among many. The cruel ploughshare of persecution had passed over the author's life; but his moral teaching remained sweet and wholesome to the end. Thoroughgoing goodness, honesty and truthfulness in the smallest things, purity in secret, cleanness in thought—these are the typical virtues he inculcates. The famous "fence" to the ritual law erected by the Rabbins, the author, inspired by the Rabbins, extends to the domain of morals. The Jew is to deny himself permitted joys to the end that he may the better keep himself aloof from the joys that are forbidden. But he will not deny himself altogether. He will neither be a miser nor a teetotaller; and there is a time to laugh and even a time to be angry. In fine, the Introduction to the Rokeach witnesses to a saintliness of life that recalls in another religious literature a St. Thomas à Kempis and an Augustine. To suffer, to die, in God's cause is the Israelite's duty and glory. With Jehudah Halevi he must cry "Men revile me; they know not that shame endured for Thy glorious name, O God, is nought but honour."

The Chairman said that the acclamation that had just been accorded to Mr. Joseph showed that the task he was about to perform was almost superfluous. He proposed a vote of thanks to Mr. Joseph for the exceedingly interesting and beautiful lecture with which he had favoured them. The lecturer had drawn a difference between the introduction to the work and the work itself, and had made that difference bear rather heavily on the regulations and Dinim that the work contained. In his opinion the Dinim and regulations which the book supplied, and in that sense it was a specimen of hundreds of other works, should be looked upon as the details of a large organisation necessary to keep men together. It had yet to be proved whether an organisation like Israel without any centre could be kept together without such regulations. Certain arrangements were necessary whereby the spirit of the organisation should be kept alive.

Mr. Joseph, in acknowledging the vote of thanks, pointed out that from the Chairman's remarks, it appeared that he had not sufficiently explained his views, which had certainly been misunderstood.

Mr. E. N. Adler on "The Romance of Hebrew Printing.

On Wednesday evening, Mr. Elkan N. Adler read a paper on "The Romance of Hebrew Printing," Mr. Albert M. Hyamson in the Chair.

The Chairman, in introducing the lecturer, referred to his presence at last year's Assembly, and to his invaluable assistance to the Union and its constituent societies during the past winter session. He had probably lectured more frequently than any other gentleman before the constituent societies, and had on no occasion hesitated to place his services at the disposal of the Union, either in the Metropolis or the Provinces, provided that it were possible for him to do so. During one week last winter he had actually delivered three different lectures, each brimful of interest. The Union might well consider Mr. Adler one of its most valuable assets.

The Chairman, in proposing a vote of thanks to Mr. Adler for his delightful address, expressed the hope that he would continue to favour the Union with his services, as he had done in the past, and that he would arrange his customary trips to the various outlying spots on the earth's surface, Timbuctoo, Samarkand, Panama, etc., to meet the exigences of the Union. Mention was also made of the remarkable and valuable library that Mr. Adler has collected during the course of his travels.

The following is the text of Mr. Elkan N. Adler's paper:—

Throughout the middle ages, the Jews were practically alone in Europe to uphold science and literature. No doubt, from time to time, they were oppressed by the robber barons, or harassed by the ignorant masses, but they were treated on terms of intellectual equality and friendship by all that was highest and best among the Gentiles. Every king had his Jewish doctor, and every studious monk his Jewish *intimus*, a living mine, from which he could extract sparkling bits of ore with which to shine in the pulpit. Even Dante had his poetical Jewish friend. The fifteenth century ended in the expulsion of the Jews from Spain and Portugal, and a great change in their condition, but the expulsion took place after what was the greatest event of the century. This was not the discovery of a new world, although that was important enough. It was the discovery of printing. One of the mysteries of history, a mystery not yet solved, is as to the part the Jews played in that great discovery. They certainly did play a part in it. The first printed book recorded is Guttenberg's Bible, printed at Mainz about 1450. Mainz was sacked in 1462, and many printers' employés thrown out of work migrated thence to Italy and elsewhere. The first book printed in Italy appeared at Rome in 1467. Before the end of the fifteenth century, we know of at least 100 Hebrew books printed by Jewish printers. Of these 100 the British Museum possesses 75, Bodley's Library at Oxford 67, Parma 61, the City Library of Frankfort 56, and Judge Sulzberger 45.

From various indications, and especially from printed fragments found in the famous Cairo Genizah, we are certain that there must have been many more books than the round hundred printed in the fifteenth century. Fortunately, the early printer retained the egotistical habit of the scribe, and supplemented his work by a more or less lengthy colophon giving personal details. From these we can learn many things as to Jewish printing. One of the synonyms for a printer is הכותב בכמה קולמוסין בלא מעשה נסים who writes at once with many pens, and yet no miracle he kens. This is an allusion to a curious passage in Talmud Joma, 36-b, which has by some authorities been taken to prove that the rabbis anticipated the invention of printing. "Ben Qamcar would not teach the art of writing. They say of him that he took four pens (קולמוסין) between his fingers, and, when a word had four letters, wrote it all at once."

In the fifteenth century there were 60 printers in Central and Northern Europe, 21 in the Netherlands, 32 in Italy, 31 in France, and 22 in Spain and Portugal. Among the 32 Italians were Benjamin of Rome; at Piove di Sacco, M. Cusi; at Mantua, A. Cunat, the physician, and Estellina, his wife, and Abraham, of Cologne; at Reggio, A. Garton; at Naples, Joseph and Azriel Günzenhäuser, and Isaac ben Judah ibn Katorzi; at Bologna, Haïm Mordecai; at Rome, Manasseh and Obadiah ben Moses, Solomon b. Judah; at Naples, Solomon b. Perez; at Soncino, Casal Maggiore, Brescia and Barco, Joshua Solomon Soncino, and Gershon ben Moses Soncino; at Ferrara, Abraham dei Tintori; at Bologna, Hezekiah de Ventura; and at Naples, Yom Tob b. Perez, i.e., nineteen printers in eleven cities, of whom two were husband and wife, two father and son, two brothers, and three at least Germans. Of a few incunables notably the magnificent "Semag" printed before 1480, we know neither date, place, nor printer, the watermark—a curious cross-bow, and the style and get-up, however, point to Italy. In Spain, between 1482 and 1492, we know of five printers in four cities, viz., Solomon ibn Alkabiz, Eliezer Alantansi, Immanuel, and Samuel b. Musa, and Solomon Salmati b. Maimon, at Guadalajara Ixar and Zamora. In Portugal there were four Jewish printers in three cities, viz., Samuel Giacon, Abraham d'Ortas, Eliezer Toledano and Alantansi, at Faro Leiria and Lisbon. Ortas printed as late as 1498, and we know of at least one book not in

Hebrew printed by him which played a part in the history of the world. This was the Almanach Perpetuus of Abraham Zacuto, printed by Magister Ortas at Leiria in 1496. Curtis in his "Authentic Letters of Columbus," says:—

> Of this excessively rare work, Graesse states that the only copy known was in the Royal Library of Lisbon, but within the last few years another copy with Columbus's calculations in the penmanship of Columbus to verify those of Zacuto, has been discovered among the books of his son, Fernando Columbus, by the librarian of the "Columbina" library at Seville, which possesses six other books that belonged to Columbus.

I have been fortunate enough to find another copy in Madrid, and Dr. Freimann, the Librarian of the Frankfort City Library, writes in his lecture "Uber Hebräische Inkunabeln" (Leipzig, 1902) that a copy was offered for sale by Martini of Lucca, for 1,500 francs. It was this very book that enabled Columbus to predict an eclipse, when he was in Jamaica, which so horrified the Indians there, that they treated him as a prophet, and brought him food. It is a surviving monument of the part the Jews played in the discovery of America.

The Soncinos were almost as famous for their non-Jewish books as for their Hebrew ones, and for some years were the great rivals of the Aldines. They, too, were originally a German family, and came from Speyer, near Mainz (Gershon in the colophon to the Brescia Pentateuch of 1492, says that his German name was Menzeln, i.e., of Mainz). ושם כינויו בלש״ן אשכנ״ז נקרא מענצלא״ן שונצין and the first of their long line may have been a pupil of Guttenberg himself. Several books have been written about their achievements. The best of them seems to be Manzoni's. One of the family, Jerome Soncino, was converted to Christianity, and, like most converts, became a rabid anti-Semite, "Anti-Judaici ex-Judaei." I possess his edition of Galatinus, printed at Ortona in 1518, which was the first book printed in that city. The book has 300 leaves folio, in which it seeks to establish the truth of Catholicism against the obstinate perfidy of the Jews of that time as proved by excerpts from the Talmud. There are 13 other cities mentioned by Zunz, in which the first book printed in any language was Hebrew. The first book printed in Portugal bearing a date was the Nachmanides—a sufficient proof of the importance of Hebrew in the history of printing.

By an amiable fiction, the period during which Hebrew books are called incunables, has been, by some zealous bibliographers, extended to 1540, i.e., the year ש-5300. Certainly such an extension makes it easier for libraries to boast of possessing incunables inasmuch as even Schwab's incomplete list in his Incunables Orientaux (Paris, 1883), records 530 Hebrew books printed before that date. Some of these, especially treatises of the Talmud—three of which, Ketubot, Gittin, and Baba Mezia, printed in 1488 or 1489, are not even extant—are very rare, and some are quite common. It is difficult to tell how many books went to make an edition. The colophon to the Psalms of 1477, however, says that 300 copies were printed, of which we know of, perhaps, a dozen copies. In 1867 Zedner records 38 books in the British Museum, of which no other copy, or only one or two other copies, are known to exist. Of these I possess at least half-a-dozen. And yet of at least 20 of the Hebrew books printed before 1500 only a single copy is known, but it would be rash nowadays to call anything unique. Only within the last few weeks a Talmud *Shebuoth* was brought me from the Island of Jerba, which was identified as printed in Pesaro, by the fact that its pages were numbered in the Italian style. Rabbinovitz lamented that no copy was known in his time. Dr. Freimann, however, found one last year in Florence, and now my copy makes a second. Another Hebrew, or part Hebrew, book is the famous polyglot Psalter of Genoa, of 1516. This Psalter contains, by way of commentary to the xix. Psalm, "The heavens declare the glory of God, and the firmament sheweth his handiwork," an account of the achievements of Columbus, inasmuch as he was a native of Genoa. It is, therefore, highly prized by the Americans, but it cannot be said to be rare. Two thousand copies were printed (twice as many as the edition of the first, second, third, or fourth folio Shakespeare). I value my copy far less than a similar polyglot Psalter printed at Cologne in 1518, which was the first Hebrew book printed in that city, and of which only a limited edition can have been made. Both of these polyglots, as well as the still more famous and magnificent polyglot Bible of Cardinal Ximenes, printed at Alcala d'Henares, between 1514 and 1517, were printed by Christians for Christians.

Two polyglot Pentateuchs, however, were printed by Jews for Jews at Constantinople in 1546 and 1547. The one contains, besides the Hebrew and the Targum, Persian and Arabic translations, the other Greek and Spanish. The Persian of Tawus is the only literary monument of middle Persian and the Greek the only one of middle Greek. By Christians, the Hebrew Bible and its grammar were much studied about the time of the Reformation, and, taken as a whole, Hebrew Bibles and grammars printed by Christians are more usually to be found in the great public libraries, especially on the Continent, than are those which emanated from Jews. The reason for this is that the Christian theologians, who were mostly monks, bought the books, placed them on their shelves, and then forget about them. Occasionally, perhaps, some friar more studious than his brethren may have looked at them, but, taken as a class, monks are not bookish men. You will, therefore, find that the condition of the books preserved in monasterial libraries is very good, the books are clean, and, like those of a collector, acquired for the purposes of hoarding, rather than reading. The Revolution brought about the secularization of most of the continental monasteries, their libraries were confiscated by the State, and the most precious of their possessions impounded in the national libraries. Munich and Frankfort are consequently particularly rich in early Hebrew printed books.

The earliest date at which a Hebrew book is recorded to have been printed is 5th February, 1475. This is the date given in the colophon of the Rashi, printed in Reggio di Calabria, which may fairly be assumed to have been begun in 1474. The four folio volumes of the Tur were finished July 3rd, 1475, in Piove di Sacco. Of these Mrs. Seligmann Goldschmidt, of Frankfort, possesses a magnificent volume printed on parchment. Wolff (quoted by De Rossi and Schwab), however, devotes five pages to an account of Peter Niger's treatise against the Jews, printed at Esslingen, near Vienna, on the 6th of June, 1475 (V. 1110-1115). This treatise contains three words in Hebrew, the first two words of the Bible, and the Tetragrammaton. Of itself, this would not be of much importance, were it not for the fact that it is the only book known to have been printed in Germany in the fifteenth century with Hebrew types. There may have been other books so printed in Germany or Austria, but they have not yet come to light, although one may always expect to meet with them in the Genizah of a monastery or convent. It is an indication anyhow that printing in Hebrew was known in Germany at the time when German printers introduced it into Italy. Several incunables were probably printed before either the Rashi or Tur but, as neither place nor date is assigned to them, the fact cannot be affirmed with certainty. It would be only natural to suppose that a Prayer-Book or a Pentateuch would have been the first book a Jew wished to print.

The choice of books (printed) is interesting. Thirteen, and that means 13 per cent. of the whole were Bible texts, ten were commentaries on the Bible. Rashi and Kimchi were each printed six times, and Nachmanides three times. Bachia was only printed once before 1500, but seems to have been the most popular of all commentators, for he was frequently reprinted in the first quarter of the sixteenth century, and Nachmanides runs him very close. Probably, it was because philosophy, with a leaning towards mysticism, was congenial to the cultured Italian Jew of the time. Bachia was a little easier to understand. His explanations are direct פשט, and then he is fond of parables and also inclined a little to kabala. Ibn Ezra, however, is too dry and mathematical to be popular, and so he is only printed once in the fifteenth century, and Gersonides also for the same reason had only a *succès d' estime* for his commentaries on the Pentateuch, Job and Daniel were each printed once only, and that before 1480, after which he was not printed again until 1547. The Tur, a forerunner of the Shulchan Aruch, was printed in whole, or in part, no less than nine times. This was, no doubt, because it was the compendium of Jewish laws and observances, and required for teaching in the school and the Beth Hamidrash. That it was intended for a school book is proved by the excessively rare quarto-edition of the Orach Haïm printed before 1507, which contains in the three copies known a picture of a rabbi teaching his pupils, wedged into a blank corner, left on the last page of the index. This picture is taken from the Fano edition of the Mashal Hakadmoni—Ibn Sahula's Book of Fables. Curiously enough, a copy just brought to me, also from the Island of Jerba, does not contain the picture. This would seem to show that the two books were printed about the same time. Of prayer-books only nine or ten are known, but there must have been many more. Printed grammars, Aruch ethical works, and Maimonides recur once or twice, but of the 23 treatises of the Talmud known to have been printed before 1511, only ten seem to have been published before 1500, and, of these, Bezah the first treatise generally learnt by the student, and Chullin and Niddah ran into a second edition. The only works of contemporaries printed in the fifteenth century were the Agur of Jacob Landau, and the Nofet Zufim of Judah Ben Jechiel. The latter is a book of rhetoric, and, curiously enough, no second edition appeared of it until 1863. Still more remarkable is the Machberoth Immanuel, a daring poetical satire of the fourteenth century, written by Immanuel Ben Solomon, of Rome, the friend and imitator of Dante. This book was printed at Brescia in 1491, and again with vowel points at Constantinople in 1535, but Rabbi Joseph Karo, the compiler of the Shulchan Aruch, disapproved of the work, and forbade it to be read, even on week-days, saying that its printers caused the multitude to sin. Thanks to this prohibition, it was not reprinted until 1796, when a new edition appeared in Berlin, due to the Voltairean spirit of that city, and influenced, perhaps, by the broad-minded views of Mendelssohn. It should, however, be added that the 28th chapter, the Makama dealing with Eden and Tophet, i.e., the Paradiso and Inferno, appeared in Prague in 1613, and Frankfort in 1713, and in Yiddish at Prague between those dates.

In order to give a general idea of the relative frequency of printed books, it may be of interest to give the list compiled by Zedner, the most accurate of our bibliographers, showing the distribution of the 10,100 volumes, mostly from the Michael and Almanzi libraries at the British Museum, catalogued by him in 1867:—

1.	**Bibles**	1,260	vols.
2.	**Commentaries on the Bible** ...	510	„
3.	**Talmud**	730	„
4.	**Commentaries on the Talmud**	700	„
5.	**Codes of Law**	1,260	„
6.	**Decisions**	520	„
7.	**Midrash**	160	„
8.	**Cabala**	460	„
9.	**Sermons**	400	vols.
10.	**Liturgies**	1,200	„
11.	**Divine Philosophy**	690	„
12.	**Scientific Works**	180	„
13.	**Grammars, Dictionaries** ...	450	„
14.	**History, Geography** ...	320	„
15.	**Poetry, Criticism**	770	„

In 1894 Mr. Van Straalen made a catalogue of the 7800 additional Hebrew volumes acquired by the Trustees of the British Museum, so that the collection probably numbers about 20,000 volumes. That of the Jewish Theological Seminary of New York, thanks chiefly to the liberality of Judge Sulzberger, already numbers 15,000, and is, therefore, no mean rival of our own National Library.

It is one of the penalties or privileges (?) of the collector of books that he has little time or disposition to look at their insides. Their exterior is too fascinating and, in this respect, perhaps, he is really more like a book worm than is the industrious dry-as-dust reader who is generally taken for that curiosity of natural history. It is, by-the-bye, somewhat strange that no less an authority on the exterior of books than Zaehnsdorf, the great bookbinder, is reported to have declared that there was no such thing as a bookworm. He is utterly mistaken. I have seen many, alas, far too many, of that species, and they are particularly common, whether as grub, chrysalis, or fully developed bookworm, in books coming from the East, and especially the Yemenite books that have reached us via Aden.

The early printers, although they were not bookworms in any such derogatory a sense, were by no means such superior persons as to disregard the exterior of their work. And so it is that really magnificent title-pages and sumptuous printing are characteristic of the early printer. Almost all the Hebrew incunables were printed on vellum as well as on paper. Bibles, Liturgies, and even Talmuds, are so distinguished. The British Museum possesses half-a-dozen treatises of the Talmud printed on vellum. Three of these were in the original Royal Library, presented to the Museum by King George the Second. They and the nine other volumes of the Editio Princeps of the Talmud were, indeed, the only Hebrew works that collection contained. A seventh treatise, also on vellum, is just reported to me from Oran.

In a few cases, the vellum copy is actually more common than the copy printed on paper. Thus, of the Bible printed at Ixar in Spain, in 1490 of the half-dozen copies known four are on vellum, and only two, of which mine is one, on paper, and the paper of the last leaf of my copy being torn, I was able to replace it by a corresponding leaf on vellum, which I found in the Genizah.

Still more interesting is the case of the beautiful Daily Prayer-Book, printed at Bologna by, and for the use of, the Guild of Silk Workers in 1537. I know of at least six times as many copies on vellum as are extant in paper. One would have expected to find copies printed on silk, rather than vellum, but the publishers were evidently connoisseurs, and it would be worth while to investigate their economic conditions a little more closely. There was yet another Hebrew Guild, that of the Tintori, or Dyers, of whom Rabbi Abraham מן הצובעים was one of the earliest Hebrew printers, perhaps because of his connection with ink.

Of late years, even before William Morris, people of taste and means have occasionally printed special copies of their works upon vellum or silk. I possess such vellum specimens of Hebrew books printed in Paris in 1866, and 1868, in Mainz in 1873, and in London in 1876, the last a volume of Schlosberg's edition of the More Nebuchim, and our learned friend the Haham, if I remember rightly, presented Mrs. Gaster, a couple of years ago, with a beautiful large vellum copy of his clever lecture on "Hebrew Illuminated Bibles."

In addition to sumptuous printing, we have, what I may be pardoned in calling, freak printing, books printed with red ink on white paper, like an Amsterdam Prayer-Book of 1715, or the Rules of a Friendly Society in Aleppo, printed there in 1898, or a Prague Hagadah of 1713, printed with black types on red paper, or the cabalistical treatise of Percy Gerondi, printed on blue by Usque, at Ferrara, in 1557, the same man, by-the-bye, as printed the famous Jews' Bible of Ferrara, for a copy of which as much as £80 has been paid at public auction in England.

More interesting, however, than any of these is the typographical freak זמיר עריצים printed at Newark in 1899. The "Zmir Oritzim" is an anonymous controversy against the sect of Chassidim. Mr. Deinard, who is not only a Hebrew author of eminence, but also a collector, has thought fit to publish this little book of 76 pages in an extraordinary shape (about two inches wide by eight inches long) in 76 pages of the following colours:

blue, brown, green, pink, yellow, and vermilion orange, only two pages being white!

I am afraid I have wandered a long way from my subject, but I must mention one class of Hebrew print which really does tinge on the romantic. I mean the volumes of special prayers, Tikkunim, in Hebrew and Spanish, which were the result of the religious enthusiasm produced in Amsterdam by the Zionism of 1666. Sabbatai Zevi, the false Messiah of Smyrna whose career is stranger than any fiction, was firmly believed in by the Spanish Jews of Amsterdam, many of whom had but lately escaped from the power of the Inquisition. In the archives of the community is preserved an extraordinary document signed by some 24 of its leaders, including a Mendes, a Dortas, an Osorio, a Lumbroso de Mattos, a Senior, an Abudiente, a Bernal, a Souza, and an Aboab, solemnly certifying their allegiance to "our Lord and Messiah Sabbatai Zevi." These Tikkunim were collections of penitential prayers to be read by watchers in the night and their title-pages generally contain the chronological word מושיע or נושע to represent both the date 1666 and the word "Messiah." I have half-a-dozen such Tikkunim printed for, or by, David de Castro, Tartaz, Samuel Baruch, Rosa, Joshua Sarphati, and Joseph Athias. It would seem that each of these gentlemen wished to associate his name with that of the pseudo Messiah, and even the printers figure as editors, the words "en casa y a costa de" (in the house and at the cost of) occasionally preceding their names. But even more interesting than these title-pages are the engravings which often face them. These are mostly pictures of Sabbatai on a throne, or seated at a banquet amidst his disciples, or there appears a hand from the heavens anointing him, or two hands are stretched forth from the sky holding a wreath or a crown over his head. All these volumes are tiny and very expensive, but they are much sought after, especially in Holland.

The history of illustrated books and title-pages, for all that the Jews have never been great artists, is one that deserves a lecture to itself. The most interesting of them is the "Mashal Hakadmoni," to which reference has already been made. This was first printed at Brescia in 1490, then at Fano, about the end of the fifteenth century, again at Venice in 1546, and thereafter at Frankfort on the Oder in 1693 in Hebrew and Yiddish. The latest pictures are the worst. The earliest remind one of the delicate illustrations to the Aldine Ovid.

The Hagadah has always been a favourite subject for illustration, and there are many different types for its pictures. Prague (1526), Augsburg (1534), Mantua (1550), Venice (1599), are all artistic editions, but the chief editions with which we are familiar are sadly deteriorated from their prototypes. Amsterdam and Leghorn and Vienna are now the chief producers of what, after all, is the one book especially intended for the Jewish child. Leghorn now publishes the same illustrations to Hagadahs in Italian, Spanish, Arabic, Persian, and Yiddish, of which one is literally diabolical. The best of modern copies is the sumptuous Hagadah von Sarajewo (Vienna, 1898), which reproduces many pictures, from MSS. and editions, together with valuable excursuses by Professor Kaufman and others on Jewish art.

The Scroll of Esther is also much illustrated, sometimes on parchment, and with a limited variety of Oriental imagery. "Minhagim" books showing Jewish customs, and generally printed in Yiddish, for the use of Jewish women, have also many pictures, lighting the candles, taking Challah, blessing the moon, and so on. Horn books and broad sheets for teaching the Hebrew letters generally contain a wood-cut of an impatient master thrashing his pupil. I have a sixteenth century Venetian specimen. Josippon, the unscientific variant of Josephus, is also often adorned with wood-cuts, borrowed probably from its Christian similars. Here we meet with knights in armour, and all the appanages of chivalry—again intended for the Jewish woman. She was by no means the snubbed, down-trodden creature imagined by her shrieking sisterhood of to-day, and Marie Corelli would be surprised to learn that it was the Jewish mother who, in her favourite *Baba Buch*, kept the Arthurian legend alive.

Jewish women, too, played a very big part in the history of Jewish printing. We have already referred to Estellina Conat, who helped her learned husband to print several books before 1480. He taught her how to print, and they became so expert at the trade, or profession rather, that he could boast, she didn't, of producing no less than 2,000 folio pages in a single day. Esther Chiera (1), the widow of Elias Chandali, was the influential favourite of the Sultana Baffa, the Venetian wife of Murad the Third, and amassed a big fortune. Some of this she seems to have spent on the printing and publication of Hebrew books, especially the history or chronicle of Abraham Zacuto, which seems to have been printed at her expense at Constantinople in 1566. After a conflagration in Constantinople three years later, Isaac Akrish relates that he found quarters in her house for his wife, daughter, and part of his library. Samuel Schullam tells not only of her charity, but that every day she has scholars round her table who, rare thing, listen rather than talk.

בכל יום ויום סביב לשולחנה חברים מקשיבים

One of the most fascinating ladies of Jewish history is Donna Gracia Mendes or Nassi (1510-1568), a wealthy and highly intelligent Portuguese Maranno, who certainly deserves the honour of a lecture to herself. The Ferrara Bible is dedicated to her "Grace" as the person whose "deserts among our people will always occupy the foremost place." Her daughter Reyna, Duchess of Naxos, not only patronised Jewish printers, but set up a printing press of her own at Belvedere, and afterwards at Kuru Geshme, near Constantinople; and it is largely owing to her liberality that the Sultan's dominions were, throughout the sixteenth century, distinguished for the best editions of the best works from the best manuscripts. Graetz, it is true, sneers at the selection of books she printed, but he is hardly fair. Her husband was very nearly King of Cyprus; as Duke of Naxos he played a very big part in European politics. He was one of the re-builders of Tiberias, and anticipated that other Prince in Israel, Baron Edmond de Rothschild, in the introduction there of mulberry trees and silk looms. When Sultan Selim died in 1574, his successor, Murad, allowed him to fall in disgrace, and confiscated his possessions on his death a year or two later. But Donna Reyna was allowed to retain her dowry of 90,000 golden ducats, and found comfort in her printing press.

In 1860 Steinschneider published a catalogue of the Printed Hebrew Books at the Bodleian which is really an almost complete Bibliography of Hebrew Books printed before 1730. He gives a list of 7,622 authors, 1,704 Jewish printers and 232 Christian printers. This will serve to show how vast is the subject. It also gives some indication of the number of our printed books. The British Museum alone possesses 20,000, and when one considers that some authors are responsible for over a hundred works or editions (*e.g.*, Maimonides 159, and Karo 114), it will not be extravagant to assign an average of four works to each author. This would give a total of 30,488 separate Hebrew Books.

Naturally, Jews were the most numerous printers of Hebrew books, more than seven times as many as the Gentile. But Judaism is infinitely indebted to some of the Christian printers of its works, to the Bombergs of Venice, who published the first Rabbinical Bible and three editions of the Talmud, the Stephani of Paris, the Plantins of Antwerp, the Bragadini and the Vendramini, and, above all, to the British and Foreign Bible Society, which has just celebrated its centenary. The Society's Hebrew Bibles are familiar to every Jewish scholar. They are clear, accurate and cheap, and, without their aid, the task of teaching our poor, whether at the Board Schools or our own denominational ones, would have been far more difficult.

It would not be right to dismiss our subject without saying something more as to England's part in Hebrew printing. Unfortunately, it is not very important. Many Hebrew books were printed before Caxton first introduced the magic art into England, and, as Jews were not supposed to be officially domiciled here before 1655, it would be too much to expect great things from the "Bibliotheca Anglo-Judaica," as Joseph Jacobs and Lucien Wolf call their Bibliographical guide to Anglo-Jewish History. And yet, though naturally incomplete, it contains 2,181 entries, a very large proportion of which relate to Hebrew or Jewish books printed in the British Empire. Hebrew books have been printed at Aden (1885), Bath (1803) Bombay (1856), Calcutta (1844), Cambridge (1685), Edinburgh (1857), London, (1651), Madras (1819), Oxford (1655) and Pontefract (1816). The first Hebrew book printed in London was Taylor's "Pirke Abot," published in 1651, so that a Taylor has been connected with the Ethics of the Fathers for 250 years. Then comes Pococke's "Porta Mosis" of Maimonides at Oxford in 1655, and a little "Psalter and Lamentations" at Cambridge in 1685. Two other books of the 17th century worthy of mention are Farisol's "Itinera Mundi," published at Oxford in 1691 (Farisol was a friend of Columbus and one of his first trumpeters in that geographical work), and the "Taghmical Art" of Hebrew accents, published in London in 1698, of which I am the proud possessor of a copy containing the rare autograph of John Locke.

The first London liturgies are perhaps a Hagadah of 1709, and Gemaliel ben Pedahzur's "Book of Religion Ceremonies and Prayers" of 1738. The first לוח, almanack, was one published by Abendana at Oxford in 1692. The first Jewish cookery book, "The Jewish Manual or Practical Information on Jewish or Modern Cookery, with a Collection of Recipes or Hints Relating to the Toilet," appeared in London in 1846. The first book on synagogue music, Braham and Nathan's "Selection of Hebrew Melodies," in 1815. The first Jewish newspapers (of which Jacobs and Wolf record 39) were: In London, the *Hebrew Intelligencer* in 1823; in Sydney, the *Voice of Jacob* in 1842; in Gibraltar, the *Esperanza Israelitica* in 1843; in Jamaica, the *First Fruits of the West* in 1844; in Liverpool, the *Cup of Salvation* in 1846. The *Jewish Chronicle* first appeared in 1841, and it has rivals more or less humble in Adelaïde, Bombay, Calcutta, Cardiff, Leeds, Melbourne and Manchester, etc. The Indian papers are interesting as being in the Marathi language in Hebrew characters. Beautiful specimens of English printing are the Rev. S. Singer's shilling Prayer-Book, which has already run through many editions, and the new Hebrew and English *Machzor* now in the press.

The United States of America have now become the centre of gravity for all things Jewish, but, till the middle of the last century, the only cities where Hebrew books were printed seem to have been Baltimore, Cincinnati, New York and Philadelphia, where a fine edition of the Hebrew Bible was published in 1814. Nowadays, however, it has become necessary to publish a bibliography of such works. The person who has undertaken that task is himself a curiosity of Judaism, Ephraim Deinard, traveller, author, collector, bookseller and printer. He has his own printing press in his modest dwelling house at Newark, New Jersey, where he has gathered round him a quite remarkable number of American Judacïa.

I feel acutely conscious of having failed to do justice to the subject, and must crave your pardon for proving myself a bore. Bibliography is not necessarily a dry subject, and its Jewish masters were evidence to the contrary. But it allows no scope for originality, at least it ought not to do so. And so it is only fair that I should express my acknowledgments for having to-night borrowed extensively from the Nestor of Hebrew Science—Professor Steinschneider, from Zedner and Chwolson, and from my friends Freimann and Schwab and Joseph Jacobs.

---

[1] 1.—Graetz IX. Note 7.

The programme for yesterday (Thursday) evening consisted of a paper, by Dr. S. A. Hirsch, entitled "A Survey of Jewish Literature." The concluding meeting is to be held this morning.

THE visit, which we had already announced, was paid this week by the Prince of Wales to Mr. and Mrs. Arthur Sassoon, at Tulchan Lodge, Advie, Scotland. On the first day of the Prince's visit, Mr. Sassoon met with an accident by falling from his shooting pony, with the result that he broke his collar-bone. A doctor was happily at hand, and soon set the bone. It is stated that, in consequence of the accident, Mr. Sassoon will have to remain indoors for a week or two.

THAT the descendants of Aliens are not slow in performing the ordinary duties of country gentlemen in the Home Counties appears incidentally from an account of the East Berks Home Show last Friday, which relates the award of Mr. C. J. Wertheimer's prize, and distinctions gained by Sir Edward Stern, Mr. Oppenheimer, Mr. Henry Hirsch and others.

SIR JOSIAH SYMON, of Adelaide, who has been appointed Attorney-General in the new Ministry of the Australian Commonwealth, is we believe, of Scottish birth and not of Jewish descent as he has been described in one of the papers.

THE Whitechapel Costers' Union are much concerned at their inability to hold the annual September demonstration in aid of the Home for Jewish Incurables. The Union, like similar institutions, is affected by the order of the Home Secretary forbidding the collection of money at these demonstrations. Some means, however, will be devised, whereby the Union will be enabled to benefit the deserving institution at Tottenham, as hitherto.

THE NATIONAL MUTUAL
LIFE ASSOCIATION OF AUSTRALASIA, LIMITED.
76 & 77, Cornhill, E.C.
FUNDS, £3,700,000. ANNUAL INCOME, £600,000.

Dowries for Daughters
A UNIQUE INVESTMENT.
CHILD'S ENDOWMENT.—Payable at age 21. Child aged 1. Father aged 30.
Annual Premium... ... ... £20 2 11
Total Payments (Maximum) 402 18 4
Guaranteed Cash Endowment in 20 years ... 500 0 0*
*With Profits. Particulars on Application.
PRIVILEGES—
1. If Father die, all premiums cease, the full £500 being payable when Child is aged 21.
2. If Child die, all premiums are returnable with 4 per cent. interest thereon
3. Without Medical Examination, on satisfactory evidence of good health being furnished.
NOTE.—The Profits of the Association are distributed every three years, its recent Bonus being the largest in its history.
LIBERAL COMMISSION TO ACTIVE AGENTS.
JOHN B. GILLISON, F.I.A., F.F.A., Manager.

BOOKS AND BOOKMEN.

Some New and Forthcoming Works.

Messrs. Routledge will shortly publish a cheap reprint of Dr. M. Friedländer's English translation of the famous philosophical treatise of Maimonides. The new issue of the "Guide of the Perplexed" (*Moreh Nebuchim*) will, no doubt, win wide popularity.

That Maimonides is regaining much of his old vogue is also shown by another reprint. Some years ago, Dr. Moritz Klein gave forth a Hungarian translation of the *Moreh Nebuchim.* He also is re-issuing his rendering, which will soon appear under the title "A tévelygök utmutatoja."

Dr. S. A. Hirsch's "Book of Essays" is now ready for publication by Messrs. Macmillan, on behalf of the Jewish Historical Society. The price will be seven shillings and sixpence. The book will be well bound and well illustrated. As on previous occasions, Messrs. Raphael Tuck and Sons have kindly carried out the artistic work connected with the volume, which has been printed by Messrs. Ballantyne and Hanson. The exact date of publication is not yet determined.

An artistic work of considerable interest is promised for the current year by the publishing firm Lattmann, of Goslar. (This firm, by the way, celebrated on August 15th, the 300th anniversary of its foundation). The new work referred to will be called "Das Hohe Lied der Bibel." Numerous drawings have been made by that able artist in black and white, E. M. Lilien.

"The Maid of Shullam."

In "The Maid of Shullam" (London, Hodder and Stoughton), Mr. Hugh Falconer gives us a new exposition of the same fascinating biblical book—the Song of Songs. Mr. Falconer fully recognises that the book is a love idyll, and this being so, he need not be blamed for seeking also a typical and spiritual explanation of the Song. His work has its many good points. But the Song, after all, stands as the most wonderful literary expression of human love. Those who talk of low, Oriental conceptions of love, curiously forget the unsurpassed beauty and nobility of the Hebrew poem in which we have by far the most delightful and elevated portraiture of the emotion of love which the world's literature can show. It may be well to use this opportunity of citing a fine, if long, passage from the best English commentary on the Song. I refer to Dr. A. Harper's recent edition in the "Cambridge Bible for Schools and Colleges." This edition was praised as it deserved in these columns, but the work is so good that no excuse is required for returning to the subject. Mr. Harper (p. xxxi. of Introduction) quotes, as the manifest culmination of the poem, the lines (ch. viii., 6-7), in which love is described:—

> Set me as a seal upon thine heart,
>   As a seal upon thine arm;
> For strong as death is Love,
>   Cruel as sheol is jealousy.
> The flashes thereof are flashes of fire,
>   Its flames are flames of Yah.
> Many waters cannot quench Love,
>   Neither can rivers drown it;
> If a man should give all the substance of his house for Love,
>   He would be utterly contemned.

"What inspires the writer," says Dr. Harper, "is the power, the everlastingness, the freedom of love between the sexes, and its exclusiveness when it is real." It will be noted that Dr. Harper regards the book as indirectly a satire on what passes for love in a world wherein polygamy prevails. Both the Song of Songs and the last chapter of Proverbs (the "A.B.C." of the Virtuous Woman) are clearly monogamist. And now for the rather long quotation from Dr. Harper, which, I am confident, readers will be glad to have:

> Viewed simply as poetry, the Song of Songs is lovely. If, as Milton says, "poetry should be simple, sensuous, passionate," then here we have poetry of singular beauty and power. Such unaffected delight in all things fair as we find here is rare in any literature, and is especially remarkable in ancient Hebrew literature. The beauty of the world and of the creatures in it has been so deeply and warmly felt, that even to-day this ancient poet's emotion of joy in them thrills through the reader. That is only another way of saying that here we have an exquisite and immortal work of art. And surely we have that. Could anything be more lovely than the song beginning (ii, 10), "Rise up my love, my fair one, and come away"? Could the curious helplessness of the dreamer in a dream, and the yearning of a maiden's affection be more exquisitely expressed than in v. 2, ff., "I was asleep, but my heart waked"?
>
> But, indeed, the felicities of expression and the happy imaginings of the poem are endless. The spring of nature and of love has been caught and fixed in its many exquisite lines, as only Shakespeare elsewhere has done it; and understood as we think it must be understood, it has that ethical background of sacrifice and self-forgetting, which all love poems must have to be thoroughly worthy.
>
> We agree with those who say it is what we should have expected among a people so penetrated with ethical and religious principles as the Hebrew people were, that the relation between the sexes should have been rightly set forth, and lifted above the degradation of mere sensualism and polygamy. For the marriage relation is the fundamental thing in the social life of man, and a true understanding of what its right conditions are is of the highest importance for the stability of the State and the right ordering of the family. It was fitting, therefore, that these conditions should be imaginatively set forth. Of course, the moral basis of marriage, as it was understood among the Hebrews, finds expression both in the popular *Mashal*, or proverb, and in the provisions of the Law. But it needed to find a finer and fuller voice, if the loftier and imaginative elements in it were to be set forth, and it has found that here.
>
> Nor need we be surprised that polygamy should be implicitly so severely censured. The Hebrew mind and conscience were, during the latter part of the history of the nation, uneasy about it; and although the truth that the thoroughly ideal relation in marriage can be found only where there is monogamy never entirely permeated Jewish family life in Old Testament times, Hosea's story may be taken to show that this was recognised as at least the better opinion throughout the prophetic period.
>
> That love between man and woman is love only when it is between two, has certainly been woven into the very fibre of the Song of Solomon. Amid all the aberrations of the allegorising interpretation this fundamental truth in the book has been caught and communicated; for whether the Shullammite has been taken to represent the Jewish nation, or the Christian Church, or the individual soul, her devotion to one and his devotion to her has been depicted always as exclusive and absorbing. This being so, the place of the book in the Canon of Scripture is justified. Nevertheless, it is still possible that while the exhibition of human love at its best, so far as that was known in his time, was the primary object of the writer or compiler of the Song, he may also have felt and intended his readers to feel that he was therewith setting forth also the excellence of the highest love of God.

This is an admirable passage: just, true, and full of genuine insight. The last phrase leaves the door open to such typical theories as Dr. Falconer's. In every age men of every creed have found in the Song not only a pathetic exemplar of fidelity and constancy, but also an outlet for their highest emotional ideals in the spiritual sphere. Little wonder is there in this! For, as is well known, the language of mysticism always assumes the tones and the colour and the passion of the language of human love.

I. A.

The new American *Review of Reviews* contains a short biograpy, with portrait, of the late Dr. Herzl, contributed by Mr. Herman Rosenthal. Among the qualities of Dr. Herzl, the writer emphasises his fervent enthusiasm, his lofty, yet clear, vision, his magnetic personality, his remarkable power of organisation, and his uncompromising honesty of purpose.

The New Sephardi Prayer-Book.—Vol. III.

"The Book of Prayer, according to the custom of the Spanish and Portuguese Jews. Vol. III. The Order of Service for the Day of Atonement." (Henry Frowde, Oxford University Press, 1904).

The revised edition of the Sephardi Prayer Book, undertaken by Dr. Gaster, has now reached the third volume, in which the whole of the Service for the Day of Atonement is set forth with all the beauty of splendid type and the accompaniment of a scholarly English translation. Nothing should now be easier for the worshipper in a Sephardi synagogue than to be able to follow and understand the service in every detail. Dr. Gaster has based his work on the edition of the late Rev. D. A. de Sola, which he has carefully overhauled and revised. Special attention has been paid to the beautiful poetic compositions that abound in the Atonement services, notably the "Keter Malchut" of Ibn Gabirol. The Confessions have been almost entirely re-cast, and altogether the work of the Haham has been in the direction of rendering the present publication as perfect as possible. The musical rendering of the traditional tunes so beloved of Sephardi congregations has been excellently done by Mr. Jessurun, and both the ordinary and the Tonic Sol-fa notations are given. Some of these ancient melodies have never before been set to music. There is a table of dates for the next fifty years, an index of Psalms used in the service, and other useful indexes.

The translation of the text and the arrangement of the service are deserving of all praise. The Haham has rendered the Hebrew into a virile English, approximating in a remarkable manner to the sublimity of the original, and he is to be most warmly congratulated on the success of his labours. His Preface to the volume deals with the significance of the great Fast Day and the import of its ritual. A quotation from the preface will afford some idea of the spirit in which the learned Haham has performed his task of editing the Prayer-Book for his congregation. He writes:—

> . . . . In that wonderful poetic composition of Gabirol, "The Royal Crown," we are first introduced to the marvellous structure of the world, to the infinite wisdom and love which governs all that God has created. We proceed to the description of man, with his failings and weaknesses, and the puny creature is contrasted with the greatness of the universe, and the wisdom by which it is ruled. . . . We are thus slowly humbled from the proud position which we have taken up, and humiliation is the first step towards the recognition of the possibility of sinfulness. In the Viduyim, of which each Amidah contains one, we are taught to examine ourselves in the spirit of humility, which has now been born within us, to see whether, with all the desire we may have to avoid failings and backslidings, we have succeeded in our endeavours. We then recognise, to our dismay, that there is no man who is absolutely free from sin. And as a natural sequence follows the Confession, the desire of repentance, the wish never to be found guilty again. . . . The more we pray, the more heavy the burden of guilt grows, the consciousness dawns upon us that it is utterly impossible adequately to atone for all those sins which we now see in their fulness. But instead of despair at our futile efforts, and of dread of the consequences of our actions, hope springs up in our heart, for by the Supplications we are directed to throw ourselves on the love and mercy of God. We are bidden to turn to him, we are taught and encouraged to approach Him as the repentant son, who, with tears in his eyes, draws near to his father. We are told that no intercessor is required, no mediator between us and our Creator, and, above all, are we assured beforehand of his forgiveness. . . . We throw ourselves confidently on his mercy, and the grand day closes with the sound of the Shofár, which in ancient times proclaimed the freedom of the people, and is now proclaiming to us the spiritual freedom gained by spiritual exertions and physical self-chastisement. We have in some measure expiated our sins, but He who is the God of forgiveness cleanses us from all our transgressions.

This is certainly a striking presentment of the part played by the Prayer-Book in the impressions aroused by a right understanding of the meaning of the Atonement observance.

The book is published under the auspices of the Society of Heshaim, who entrusted the work of production to the well-known firm of Henry Frowde, the Bible publishers. The result is a volume handsomely bound and excellently printed upon good paper. Those concerned in the issue of this edition of the Sephardi Prayer-Book have conferred a great boon upon the community at large, for which it cannot be too grateful.

The Book of Job.—Under the heading of "The Epic of Patience," the *Spectator* of Saturday last printed an article on the Book of Job, from which we make the following extracts:—

> To our mind, the Book of Job can hardly be called a didactic poem. It is rather the self-revelation of a man inspired to reveal his soul, and endowed with such powers of expression that his work has remained fresh after a lapse of more than two thousand years. The moral of the book, or, as we would rather say, the upshot of the thoughts which its author sets before the world, seems to us to be this, that the obscurantist, however sincere his purpose, however passionately he is devoted to a right end, is on the wrong road, while he who will face the facts with sufficient determination and perseverance, will at last arrive at his goal. Many scholars say that the Hebrew poet used an old story as a vehicle for his new ideas, just as Goethe and Shakespeare did much later on. It is easy for the ordinary reader to believe this, for the story plays a very insignificant part as compared to the controversy which makes up the bulk of the book, and the God of the controversy is an infinitely greater and more spiritual conception than the God of the study. A deity who plagued a saint in order to illustrate an argument into which he fell with Satan is not the God for whom Job searched in his anguish of mind, and to whose infinite wisdom he was able at last to commend his soul in ignorance and in peace. We think that for the ordinary reader of the English version who takes the trouble to go straight through all the chapters, the Book of Job resolves itself into a sort of duologue between two voices alternately arraigning and defending the Divine government of the world; a duologue which again resolves itself into a vision (wherein God is justified) granted by the Holy Spirit to the man who prayed for courage to look upon truth. The enigmas which Job suggests remain insoluble. The author has no answer to make to his own questions. It is a tribute to the genius of the Hebrew seer that the reader cannot lay his book down without a certain feeling of intellectual disappointment. He is so great that he deludes us into hoping that he may offer some explanation of the inexplicable. At the very last we come back to the primitive story with its conventional happy ending. It is something of an anti-climax, and the reader feels that he has been transported from a spiritual to an earthly atmosphere with the swiftness which only a Jew of genius knows how to compass.

***The East End*, a monthly journal devoted to social and religious work, publishes as the August instalment of its "Life in London" series, an article entitled "The Hebrew." The writer deals at some length with the overcrowding question, but, while pointing out its demoralising effects, suggests no practical remedy for the evil, which he depicts in lurid colours.**

An interesting and amusing article by Mr. Zangwill, entitled "Solomon on Motor Cars," appears in this week's issue of *To-day*.

Zionist Literary Association.—The Rev. D. Wasserzug, who presided at a meeting held on Sunday, said they were met under the shadow of a great tragedy. Dr. Theodor Herzl's influence was so great that it was impossible to estimate it. No praise was too high for him. In Herzl they had lost a man such as had not appeared in Jewish history for 2,000 years. There was no-one capable of taking his place, and the question now arose as to what was to be the future of Zionism. The best and wisest answer to the question was summed up by Dr. Gaster, who said that they must husband their resources, they must mark time and organize and consolidate their forces. Mr. Wasserzug concluded with an earnest appeal on behalf of Dr. Herzl's family. Two guineas were collected.

RECEIVED.

Children's Country Holidays Fund: In memoriam, 5/-.

Jottings from South Africa.

Durban.

[From our Correspondents.]

The new synagogue, replacing the building in Grey Street, which has rendered service for a century, was opened on July 28th. The new building is designed after the Byzantine style. Its exterior is attractive in appearance, and the appointments within are of a modern character. Seating accommodation is provided for about 700, the floor being reserved for men, and the galleries set apart for women. Exclusive of the site, the cost of the building is £4,200, while the total expenditure has been about £8,000. The inauguration was well attended, the opening ceremony being performed by the Administrator, Sir Henry Bale. Among those present were: Mr. P. Wartski, President of the Hebrew Congregation; Mr. D. Henochsberg, Vice-President; the Mayor and Mayoress, Mr. and Mrs. J. Ellis Brown, Sir Benjamin and Lady Greenacre, Sir David and Lady Hunter, and members of the Town Council. The Administrator opened the main door of the building with a gold key, presented by the President of the congregation. The officiating clergy of the synagogue, the Revs. S. Pincus and A. Levy, accompanied by the Rev. Dr. J. L. Landau, of Johannesburg, and several local officials, entered the building in procession. Sir Henry Bale declared the building open, an address was delivered by the Rev. A. Levy, and the prayer of consecration was recited by Dr. Landau. Sir Henry Bale, in the course of an address, said he had been reminded of the services the Jewish race had rendered to religion, to literature and art. He knew how much, in almost every department, Englishmen owed to the Jewish race, and as the representative of the King, his master, he gladly acknowledged the services rendered by their race to the King, the Queen, and to the English people, and he trusted the Divine blessing would rest upon them. He asked them, while they lived under the British flag, not to regard themselves as aliens, but as fellow-subjects ruled by the same great King, to recognise how tolerant the English people were, and how deeply they deprecated the persecutions of past ages. It had occurred to him how persistent they had been through persecution, how steadfastly they had adhered to their religion, and how strikingly they had realised that religion gained in strength through persecution. He trusted that those Divine principles which were common to their faith and to his would persist among them in righteousness, justice and truth, and that they would remember that, despite their differences, they belonged to the human race, and, stretching out friendly hands to one another, would pray that God might bless his people, bringing contentment, and making malice and evil to cease from before His face. The singing of an anthem by the choir concluded the service, which was followed by a reception at the Masonic Hall.

Fordsburg.

The quarterly meeting of the Fordsburg Jewish Ladies' Benevolent Society was held on the 20th ult, at the residence of Mrs. L. Melman. The Hon. Treasurer, Mrs. M. Sulski, presided. There were also present, amongst others: Mesdames L. Melman, H. Marks, N. Cohen, A. Bayer, W. Sulski, R. Rosen, Misses A. Marks and L. Glaser (Hon. Secretary). The report showed that much good work had been done in relieving the distressed and suffering. The financial statement for the last quarter showed the receipts to be £149, and the expenditure £101, leaving a balance in hand of £48. The Committee acknowledged and thanked the Guild of Loyal Women and the Guild of Kindness for contributions of £3 and £10 respectively. Votes of thanks were accorded to the donors of clothing and to the Chair.

Bloemfontein.

Mr. Barnet Levy was the subject of the "Portrait Gallery" sketch in the *Pelican* of July 23rd. "It is due," says the writer "to his tact and business acumen that he ranks to-day among the wealthy men of the city."

> The Hebrew community in the town would be lost without Mr. Levy, who may well be designated the Father of Judaism in the Orange River Colony. He spared neither time nor means to establish the community on a strong basis, and it is due to his efforts with others that the new and commodious synagogue was erected and opened last year.

Mr. Levy was for many years President of the Hebrew congregation, and is at present President of the Jewish Helping Hand and Burial Society.

Is There Another Adolf Beck?—"Western Circuit" writes to the *Times* giving the particulars of a case which depended on identification of a Jew, who was convicted by a rural jury, though the Chairman summed up strongly in his favour after an alibi had been deposed to by the manager of a Wood Street warehouse. The jury "had no experience of the strong racial resemblances which meet the eye at every turn in East London." For aught the correspondent knows, the man is still in Exeter gaol.

CAMBRIDGE LEMONADE

UNIVERSAL COOKERY AND FOOD EXHIBITION. GOLD MEDAL ROYAL ALBERT HALL, APRIL, 1904.

As Good as Chivers' Jellies

DR. ANDREW WILSON.

"Cambridge Lemonade is well known to me, and I can thoroughly recommend it as a most agreeable beverage. It is prepared from selected Lemons, and contains no added acid. Cambridge Lemonade cannot be surpassed."

HIGHEST AWARD.

"After a series of careful tests the jurors awarded the Gold Medal to Cambridge Lemonade, shown for the first time at this Exhibition, which is under the distinguished patronage of H. M. the King."
—*Grocers' Journal*, April 30, 1904.

5½d. per Bottle, sufficient to make 2 gallons.

CHIVERS & SONS, Ltd., HISTON, CAMBRIDGE.
FIRST ENGLISH FRUIT-GROWERS' JAM FACTORY.

Musical and Dramatic Notes.

Very truly yo

Miss IDA KAHN.

Miss Ida Kahn, who, as we recently mentioned, gained at the Royal Academy of Music the Parepa-Rosa Gold Medal for singing, the Sainton-Dolby Prize (which consisted of a purse of five guineas) for the same subject, and the Gilbert R. Betjemann Gold Medal for operatic singing, and who has also been awarded the Academy Silver Medal, and was one of the three students to whom were adjudicated the Royal Academy Club Prize of ten guineas for the best rendering of a Vocal Trio selected by the Committee, is a native of London, where she was born of German parents. Prior to joining the Academy she was a pupil at the Guildhall School of Music, where she studied under Signor Pietro Mazzoni for nearly two years, and while at that institution she won the D'Oyly Carte Prize for operatic singing, and in 1902, being then eighteen, entered at the Academy for the Scholarship founded there by the late Carl Rosa (in memory of his wife, the famous singer, Euphrosyne Parepa-Rosa, who died in 1874), which she succeeded in carrying off, despite the fact that there were thirty-four competitors for it. Since she has been at the Royal Academy she has been studying the art of singing with Signor Alberto Randegger, and operatic singing with Signor Edgardo Lèvi.

Mr. E. S. Willard has commissioned Mr. Leon M. Lion to make an adaptation for him of Mr. Tom Gallon's story, entitled "Dicky Monteith." Mr. Lion was the adaptor of "The Man who Stole the Castle." Mr. Lion has taken over from Mr. Forbes Robertson the full rights of Margaret Young's romantic drama, "The Edge of the Storm," which will start next Monday at Croydon, afterwards touring the provinces. Mr. Lion has engaged an excellent cast.

Miss Blanche Davidson will give a Dramatic Recital at the Queen's Hall, Langham Place, on September 20th.

Miss Ethel Hirschbein made her first appearance at the Promenade Concerts at Queen's Hall on Saturday night. Her fine voice was heard to advantage in two songs, "Divinités du Styx," from Glück's opera, "Alceste," and "The Enchantress," both of which were enthusiastically received by the audience. Miss Hirschbein will again appear at Queen's Hall on the 2nd and 24th of September.

Miss Sylvia Morris (elocutionist), Miss Kitty Gordon (vocalist), Mr. Isidore Epstein (pianist), and Mr. Frostick (violinist) successfully took part in Mr. H. Bernhardt's Sunday concert at Brighton.

Miss Rebecca Jacobson (Ricka Jackson), who, during the past eighteen months, has been on tour with the Galeffi-Neilson Opera Company as principal soprano, and who has achieved great success whilst touring the provinces, has accepted an engagement for a six-months' tour in South Africa with the Moody-Manners Opera Company, which leaves England to-morrow. Miss Jacobson is the daughter of Mr. E. Jacobson, of Manchester.

Miss Rosa Olitzka, after a most successful appearance in the Ostend Kursaal last week, proceeded to the island of Norderney to fulfil an engagement. She sang there on Friday last at the Artists' Concert at the Kurhaus, and was compelled to give three encôres. Miss Olitzka is now on her way to Italy.

One of the most prolific firms of music publishers in London is that of Messrs. E. Ascherberg and Co. They have added to their immense stock of songs just now a "Spring Song," and "Peace and Rest," by Adelaide Schomberg, which are very melodious and well written. By the same composer they have issued a "Valse Brillante," full of life and of sparkling and dreamy rhythm. "An Autumn Song," by Albert Henning, "Come to me," "The Green Linnet" and "The Cuckoo," by Theo. Wendt, "Tell Me Again," by H. L. Warnford, are equally fine songs which are sure of popularity. A "Leap Year Waltz," by Mary A. Rutley, and their fifth Coon Song Album complete the list of their recent publications.

From Berlin we learn that Herr Ludwig Fulda has finished a translation of Molière's "Georges Dandin," which, under the title "Zwist der Verliebten," will be performed shortly at the "Berliner Theatre."

ALWAYS SETS.

EIFFEL TOWER

EIFFEL TOWER LEMON TABLE JELLY is more refreshing and delicious in flavour, firmer, and more transparent than any other brand. To secure a Lemon Jelly that is full of the natural fruit, you must insist upon having EIFFEL TOWER LEMON JELLY. Pint Packet 3½d. None "Just as Good." The Jelly that always sets is EIFFEL TOWER.

LEMON JELLY

The Jewish Colonial Trust.

10, WALBROOK, E.C.,

Conducts all kinds of English and Foreign Banking Business

T. HIRSCH, *Manager.*

Presentation to the Rev. M. Abrahams, of Leeds.

The Rev. M. ABRAHAMS, B.A.

Last Sunday an interesting function was held at the premises of the Leeds Jewish Young Men's Association, when the respected Minister of the Leeds Congregation, the Rev. M. Abrahams, B.A., was presented with a testimonial in recognition of his valuable services to the institution from its inception, eight years ago, to the present time. When the institution was inaugurated the Rev. M. Abrahams took a deep interest in the movement, as he felt the necessity of providing for the social and intellectual entertainment of the young and growing generation in this city. He was instrumental in arousing enthusiasm for the scheme, and his efforts succeeded in raising the funds necessary to furnish the institution, and to provide it with those adjuncts, without which it could not have been opened. He was appointed Treasurer of the Association, and has held that office ever since. From the first he threw himself heart and soul into the movement, and was most active and zealous in endeavouring to provide lectures, debates, and other intellectual entertainments for the members of the institution. He has frequently lectured himself, has presided on numerous occasions, and has taken part in many of the debates held within the precincts of the institution. At times when general interest slackened, and especially at one period of depression when the Association appeared to be on the brink of dissolution, the Rev. M. Abrahams successfully re-awakened the interest of the members in the movement. To-day it is more flourishing than it ever was, and now rests upon a solid foundation. For some time past it was thought that some recognition should be made of his laudable efforts, and it was decided to represent him with a testimonial as a token of the esteem and regard in which he is so universally held by every member of the Association. The testimonial took the form of a handsome illuminated address, together with a solid oak rolled-top desk, and a valuable set of the English translation of the Talmud. The text of the address runs as follows:—

Leeds Jewish Young Men's Association,
27, Brunswick Terrace,

Rev. M. Abrahams, B.A.

DEAR SIR,—We, the undersigned, on behalf of the members of the Leeds Jewish Young Men's Association, have much pleasure in recording our appreciation of the good work you have done in connection with the above Association.

We remember how strenuously you exerted yourself at the time the Institution was founded, eight years ago. Your influence did much to interest the prominent members of our community in the movement, and to secure the material aid without which the Association could not have been opened. You have held the honorary office of Treasurer since the formation of the club.

There have been periods of depression when the outlook for the Institution was exceedingly gloomy, and when it seemed that a collapse was inevitable. At such times you have always inspired courage and hope into the hearts of the members, and it is pleasing to reflect that your enthusiasm has not been fruitless.

Your colleagues and the members generally are glad to think that they have been associated with one to whose unflagging zeal it is mainly due that the Association occupies a flourishing condition at the present time. Besides rendering these invaluable services, you have taken a prominent part in the counsels of the Association, you have been a frequent lecturer, and have generally endeavoured to promote the literary interests of the Institution. We have much pleasure, therefore, in presenting you with this illuminated address, with the accompanying set of books and writing desk, as a token of our esteem and regard. We trust that we may long have the privilege of being associated with you.

We hope that you will be spared for many years to come in health and happiness to carry on your beneficent work in this city, and that you may always retain, as we assure you you have at present, the respect and affection of all whose privilege it is to come in contact with you. With kindest regards and best wishes for your future welfare, We are, yours sincerely, Paul Hirsch, President; H. M. Lipman, Chairman; N. Forlezer, Vice-Chairman; I. Levenstein and I. Harrison, Hon. Secretaries; B. Harrison and I. Brown, Auditors; A. Feldman, E. Friend, P. Hipps, J. Joseph, S. Hurwitz, I. Leatherman, J. Rosenberg, M. Benjamin, and R. Gitelson, Committee.

August 21st, 1904.

Mr. Paul Hirsch, J.P., was to have made the presentation, but he was confined to the house through indisposition. A letter was received from him regretting his absence, and praising the services of the Rev. M. Abrahams. Mr. H. M. Lipman, Chairman of the Association, presided, and Mr. V. Lightman, one of the Honorary Vice-Presidents, made the presentation. He was followed by Mr. A. Feldman, Dr. J. Friend, Messrs. J. L. Fox, B. Harrison, J. M. Forster, S. Wolfson, the Rev. S. Manson, Rev. S. Diamond, Messrs. A. Saffer, E. Friend, S. Camrass, and the Chairman.

The Rev. M. ABRAHAMS, on rising to respond, received an ovation. In feeling terms he thanked those who had so kindly commended his services, and the donors who had contributed to the testimonial. He understood that not one member of the Association had refrained from participating in the presentation. He was gratified beyond measure to think that he had won the friendship, as well as the regard, of the youthful members of the community, and he was proud to be connected with them as a member. He was delighted to see with how much eagerness they had supported the management in their efforts to provide intellectual entertainment. The crowded audiences that assembled to listen to lectures and to take part in debates, testified to their appreciation of this side of the Institution's work. The social amusements, in which they indulged, were healthy. He congratulated them on the membership having outgrown the accommodation of the present premises. He hoped that when they removed, as they shortly intended, to new premises, they would receive the encouragement and support they so richly deserved. He accepted their gift with heartfelt thanks, and assured them that he would always remember that evening as one of the proudest in his life.

The vote of thanks to Mr. Victor Lightman was proposed by Dr. J. FRIEND, and seconded by Mr. L. GOODMAN, and that to the Chairman was proposed by the Rev. M. ABRAHAMS, and seconded by Mr. B. HARRISON. The presentation was followed by an entertainment, at which the Rev. M. Abrahams, by request, presided. The following ladies and gentlemen contributed to the programme: The Misses Saipe, Shaper (Manchester), and Urah; and Messrs. L. Davis, W. Cliff, and M. Saipe. Thanks were accorded to the artists, on the motion of Mr. D. ROSENBLUM, seconded by Mr. P. DAVIDSON. Mr. W. CLIFF responded. The whole of the evening's proceedings were arranged by a special sub-committee consisting of Messrs. H. M. Lipman, N. Forlezer, I. Levinstein, I. Harrison, A. Feldman, B. Harrison, and R. Gittelson.

WALTHAMSTOW AND LEYTON SYNAGOGUE.—The Rev. Gatchell Isaacs, who has examined the classes attached to this synagogue, has expressed himself, on the whole, satisfied with the work done. "The children are happy in their work, this being particularly evident in the conversational Hebrew, a most pleasing feature in the school curriculum. . . . On the whole, I am pleased to express my appreciation of the good work carried on in your classes, and I earnestly hope that many more children will quickly avail themselves of the immense benefits to be obtained from the Hebrew Schools provided for them."

Borough Synagogue.

The Rev. B. H. Rosengard, Minister of the Great Grimsby Hebrew Congregation, preached a sermon on Sabbath last, at the Borough New Synagogue, in which he dwelt at some considerable length on the great problem of racial purity, or the danger of marriages contracted out of the pale of the community. This tendency, he said, was calculated to destroy the purity of the Jewish race. Taking his text from the Sedrah of that day, he said that in the subsequent verses stringent regulations were laid down as to the intermarriage of Jews with non-Jews. Such unions, if persisted in, would bring untold danger to the whole community. It had been our pride from time immemorial that our solidarity was unimpaired, our purity unsullied. A heavy responsibility was laid upon us ever to strive to maintain the character of our race. For therein lay our undisputed superiority above all other peoples. Experience had shown that nation after nation who had merged largely into other races, had, in the long run, become extinct. We were a great historic people, destined by Divine will to fulfil a clearly defined and exalted mission. The world recognised in us—with or without compunction—"a peculiar people"; indeed, a "kingdom of priests and a holy nation." Invested with plenary authority, placed in a position of privilege and distinction, we were bound in honour to safeguard the title of nobility thus conferred upon us. The doctrine of the survival of the fittest was exemplified in a pronounced degree in Israel. Among the many causes that had contributed to that survival, the saving power and indestructibility of the Jew, was his racial separateness, his aloofness in religious thought and practice, and, to crown it all, to his persistent refusal to go outside the boundaries of his people in the all-important question of matrimony. A solemn warning and admonition was thus addressed to all parents in whom the pride of race existed, so to train their young that the possibility might be very remote and never arise when they should weaken the link binding them to their race. The home should be a sanctuary, wherein all the tenderness and sweetness of the mother's influence, where all the strength, firmness of will, and resolution of the father, should mould the character of the children, developing all that was good and noble in them, making for loyalty to Judaism, obedience to, and love of, their parents. The religion of Israel was well worth preserving; it weathered the storm, and stood triumphantly the test of countless ages. It was pre-eminent alike for the lofty teaching it inculcated, and the irreproachable moral and ethical code it comprised. There were in our faith and race discernible the elements of eternity. Our religion and laws were promulgated from Sinai's crest amid unparalleled manifestations of spiritual glory. "For I will make an end of all the nations whither I have driven thee, but I will in no wise make an end of thee" (Jeremiah, ch. xlvi., 28). Here we had a promise, a charter assuring us in terms as emphatic, and as free from ambiguity, as one could desire, that no power on earth whatever be the dark threats hurled against us, whatever the mighty forces that ranged themselves in hostility towards us, would ever effect their purpose in annihilating us. The problem of racial purity, like all other problems seemingly difficult of solution, was the very essence of simplicity. The tendency in this direction could be arrested by a sound and systematic religious training, and by imbuing our youths with a becoming sense of their supreme responsibility to God. It would be conceded that our only credentials, the principal buckle in our armour, enabling us to face the world, confident, self-reliant, was the unexcelled "Law of the Lord, which is perfect, restoring the soul; the testimony of the Lord which is sure making wise the simple." The loyal adherence to this, the virtue and simplicity of our careers, combined with a noble self-effacement and an unwearying activity in the cause of religion and humanity, would not fail to afford infinite satisfaction to the dictates of our conscience. And they would have the further results of maintaining the purity and sanctity of our race, ensuring for us the veneration and esteem of mankind, the blessing and approval of heaven.

Jewish Lads' Brigade.

LYTHAM CAMP.—AUGUST, 1904.

SPECIAL ORDER BY LIEUTENANT-COLONEL E. C. Q. HENRIQUES, COMMANDING.

The Officer Commanding desires to express his thanks to all ranks for the excellent manner in which the camp duties have been performed. He congratulates the company, officers and N.C.O.s on the exemplary behaviour of the lads, and he believes that this camp has produced a stronger feeling of *esprit de corps* than has ever existed before. The improvement in smartness and discipline during the week was very marked, and the inspection was most satisfactory.

The Brigade Commandant (Colonel E. Montefiore) has addressed a letter to the Officer Commanding, expressing his feelings of pleasure on the receipt of a satisfactory report from the Inspecting Officer, and desiring the O.C. to thank all officers and N.C.O.'s for their good work on behalf of the Brigade.

The Officer Commanding trusts that all ranks will continue to promote the objects of the Brigade, and hopes to meet a largely increased number of officers and lads at next year's camp.

By order,
R. BESSO,
Captain and Adjutant.

Chevras and Friendly Societies.

HEBREW ORDER OF DRUIDS.—A special meeting of the Nathan Bomberg Lodge, No. 16, was held last Sunday at the "Green Man," Cambridge Road, Bro. M. Oliphant, President, in the Chair, and Bro. A. Pyzer, Vice-President, in the Vice-Chair. The President, on behalf of the members, presented Bro. A. Lazarus, Secretary and Grand Lodge Delegate, with a gold medal as a mark of the esteem in which he was held and for the introduction of the largest number of candidates during the quarter. Bro. Lazarus responded.—A special meeting of the Louis Wolff Lodge, No. 15, was held last Sunday at the Rink Hotel, for the purpose of passing the members into the 2nd and 3rd Degree of the Order. Bro. L. Wolff presided, and Bro. Lewis was in the Vice-Chair. The following brethren were appointed Delegates from the Henry Harris Lodge, No. 10:—Bros. L. Wolff, President; Lewis, Vice-President; Hymans, Treasurer; and Greenberg and Lipman, Marshalls.—A meeting of the Star of Israel Lodge, No. 17, Middlesbrough, was held last Monday, Bro. R. Salmon in the Chair, and Bro. B. Rubens in the Vice-Chair. Bro. H. Woolf, of London, was appointed a Grand Lodge Delegate. The Grand Vice-President afterwards raised the Lodge to the 2nd and 3rd Degree, and congratulated it on its sound position.

WEST CENTRAL ZIONIST SOCIETY.—A well-attended public meeting was held last Sunday at the Cavendish Rooms, Mortimer Street. Mr. B. A. Fersht, the President, referred to the temporary closing of the library, and mentioned that the late collector no longer had any connection with the Society. Mr. B. Grad, the Hon. Secretary, and Mr. G. Lyons (who advocated the purchase of shares, shekolim and National Fund stamps), also spoke. The Rev. Mr. Goldbloom delivered an address, and appealed for subscriptions to the National Tribute for Dr. Herzl's children, to which the Society had contributed £2 2s.

NOTICE TO OUR READERS LEAVING TOWN.

Arrangements are made for supplying readers of the *Jewish Chronicle* with copies of the paper whilst they are out of town, on prepayment of 2½d. per copy. Care should be taken to specify the exact dates of the paper required.

Postal Subscribers may have their addresses altered without charge.

Address the Publisher, *Jewish Chronicle*, 2, Finsbury Square, E.C.

THE PROVINCES.

BELFAST. The new synagogue in Annesley Street, Carlisle Circus, will be consecrated next Wednesday by the Rev. S. A. Adler, on behalf of the Chief Rabbi. The Lord Mayor, Sir Otto Jaffé, will perform the opening ceremony. The service will be conducted by the Revs. A. Rutkowski and S. Myerowitz.

CHESTER. The Rev. E. Bloom, of Merthyr, officiated at the Chester Synagogue last Sabbath.

GLASGOW. At a meeting of the Glasgow Bnei Zion Society, held on Sunday, the sum of £5 was voted towards the National Tribute for Dr. Herzl's children. The Rev. S. Alfred Adler will, on Sunday next, deliver an address under the auspices of the Society, on the late Dr. Herzl, in the Grand National Halls, Main Street, Gorbals.

GRIMSBY. A general meeting of members of the Grimsby Zionist Association was held last Sunday, at the Synagogue, Mr. S. J. Bernstein, President, in the Chair. Mr. H. Halpern appealed to Zionists to sink differences regarding the side issues of the movement, and to unite for the common cause. He referred to the favourable position of the Jews in Spain and Portugal, and concluded that even those Jews who happily found themselves under the benign rule of England and America must needs consider carefully their future. The Jewish people had indeed had too many bitter lessons taught them to allow themselves to be lulled into pleasant dreams and to rely too much upon the progress of civilisation. Anti-Semitism was raging perhaps now far more fiercely than it did at the beginning of the nineteenth century. The following were elected officers for the ensuing year:—Mr. M. Moscow, President; Mr. J. Berman, Jun., Treasurer; Mr. L. H. Greenberg, Hon. Secretary; Messrs. S. Bloom, L. Bennet, J. Berman, Sen., P. Bennet, L. Dembo, J. Hitner, C. Kalson, L. Klein, R. Morris, N. Ross and H. Rosenberg, Committee.

HULL. The Synagogue of the Hull Old Hebrew Congregation, Osborn Street, was the scene of an interesting function last Sunday, when Mr. I. E. Cohen, the Treasurer of the congregation, was presented by the members with a handsome silver tea and coffee service, and a salver weighing upwards of 230 ozs., in recognition of his great services. The Chairman of the Presentation Committee, Mr. B. Zimmerman, called upon the Rev. Dr. Salis Daiches to express the feelings of the entire congregation towards their much esteemed Treasurer. Dr. Daiches said that he had long felt a lively desire to have an opportunity of expressing publicly his admiration for Mr. Cohen, and the untiring zeal and energy which he displayed whenever the welfare of the congregation was at stake. For several years Mr. Cohen had served the Jewish community in Hull in such an unselfish and admirable manner that there was no one among them who did not agree that all that the Old Hebrew Congregation had achieved in recent years was almost entirely due to his untiring and nearly superhuman efforts. Mr. Cohen, who was mainly responsible for the erection of the new Synagogue in Osborne Street, had only had a few people to support him in his hard struggle, and he was forced to achieve the gigantic task of erecting and furnishing the new beautiful Synagogue, and of equipping it with all the necessary requirements without much help. Subsequently the Rev. H. Bendas addressed the gathering and reminded them of all that Mr. Cohen had done on behalf of the synagogue at immense personal sacrifice. Mrs. Holt, widow of the late Mr. L. Holt, who laid the foundation stone of the synagogue, one of the first and most liberal supporters of the congregation, then made the presentation and expressed her hearty good wishes for Mr. Cohen and his family. Mr. Cohen expressed his thanks to the congregation, to whose unanimous support he said the success of his undertakings was mainly due. After paying a high tribute to the clergy he appealed to those assembled to take greater interest in the congregational matters, and in matters concerning Judaism at large, and to continue supporting him with all their might in order to enable him and his colleagues to overcome the financial difficulties in which the synagogue found itself at present, and to keep up the dignity of the Hull Old Hebrew Congregation so that it might prove worthy of its historic name. The Rev. Dr. Daiches proposed a vote of thanks to the members of the Presentation Committee, Messrs. Zimmerman, Gerson and Jessel, which was seconded by Mr. D. Moss, Hon. Secretary, and supported by Mr. E. Casriel, President of the congregation. Thanks were also accorded to Mrs. Holt, and the proceedings concluded with a reception held by Mr. Cohen in the Synagogue Chambers.

Mr. I. E. COHEN.

LEEDS. A Physical Culture Section has been formed in connection with the Leeds Jewish Young Men's Association. At a meeting held last week, the following officers were elected:—Instructor and Chairman, Mr. H. M. Lipman; Hon. Treasurer, Mr. A. Baim; Hon. Secretary, Mr. J. Davidson; Committee, Messrs. A. Saipe, R. Gittleson and C. Goldman.

Last Sunday, Mr. I. Herzog read a paper before the Hasmonean Society on "The Development of the Hebrew Language."

LIVERPOOL. A literary evening under the auspices of the Poali Zion was held last Sunday, at 126, Brownlow Hill, Mr. I. Carmel, President, in the Chair. Many interesting papers, including "Elul Thoughts," by Mr. Carmel, and "Zionism and the Jewish Working Men," by Mr. L. Latinski, were read, and songs and poems were delivered by Mesdames Calmanovitz, Caplan and others. The Chairman delivered an address. A resolution to the effect that the meeting recognized the loss Jewry has sustained in the death of Dr. Herzl, undertaking to continue working for the cause with increased energy, and expressing confidence in the Small Actions Committee, was carried.

At a meeting of the Liverpool Zionist Central Committee, held on the 16th inst., a resolution was unanimously adopted, thanking the Rev. S. Alfred Adler for his services to the Zionist cause, congratulating him on his new appointment, and wishing him a happy and prosperous career. Mr. Adler has replied as follows to Mr. H. Endbinder, the Hon. Secretary:—I am very grateful for the resolution which you have been good enough to convey to me. I greatly value the good wishes of my valued friends the Liverpool Zionists, and I deeply appreciate the never-failing kindness and courtesy which I met with at their hands. I hope that health and strength may be renewed, to enable me to continue to strive towards the furtherance of those glowing ideals which are so dear to our Jewish hearts. With Zion's greetings and the heartfelt prayer that Liverpool may ever continue to be as it is now, in the van of Zionist progress and activity.

A correspondent writes:—By the departure of the Rev. S. Alfred Adler from Liverpool, the New Hebrew Congregation has lost a minister whom it will take a long time to replace. Not only will his loss be keenly felt by the members of his congregation, but his removal from Liverpool will be most deplored by the large number of our poorer coreligionists, to whom he was at once a sharer of joys and sorrows, a helper when depression in trade told its grim story in many a warmthless hearth. Many, indeed, are the services he has rendered faithfully and well to the Liverpool community. He made the poor his friends, the sick and bereaved his nearest and dearest. Many a case has come to the knowledge of the writer, of poor families being spared the degradation of applying to the Board of Guardians by being helped by the rev. gentleman himself from his own purse. Although the loss to these people of their cherished friend, adviser and helper will be hard to bear, the pain of parting will be a little lessened by the continuance of these grants during the rev. gentleman's absence. The Zionist body in this city has lost a lecturer, chairman and public speaker, by whom no sacrifice for the cause he has so much at heart was considered too great. Last winter, in a very severe gale, he did not hesitate to cross the Irish Channel to address meetings in Dublin and other towns in Ireland. The main object of his labours was to create a better understanding between the English and foreign-born Jews, and this work he, to a great extent, succeeded in accomplishing. He leaves Liverpool with the prayers of the whole of the community for a happy and prosperous career in the new sphere of his activity.

MANCHESTER. Since the Committee of the Jewish Registration Association commenced their labours, 200 more Jews have been placed on the register of voters.

MIDDLESBROUGH. The Rev. J. Fürst, minister of the Edinburgh congregation, preached in the synagogue last Sabbath by the request of the wardens. He referred to changes that had taken place during the past twenty-five years since he left Middlesbrough, and was deeply moved at the expression of warm feelings shown to him. The rev. gentleman and his family have been entertained by many of his old members.

NEWCASTLE-ON-TYNE. A new and commodious Beth Hamedrash, with a ladies' gallery, was opened last Sunday in Corporation Street, under the auspices of the New Beth Hamedrash Building Committee, which had been hard at work for three years. Mr. M. Krawitz, President of the Building Committee, was in the Chair. Mr. S. Rosenberg performed the opening ceremony, and was presented with a silver key. Thanks were accorded to the President, Treasurer and Hon. Secretary of the Building Committee, and to the other members of the Committee, with special reference to Mr. P. Freeman. Thanks were also accorded to Mrs. A. Erdberg for providing the refreshments, and to Mrs. S. Levinstein, who has presented a beautiful curtain to the Ark in memory of her father. The Rev. B. Palletz, of London, conducted the services. Next Sunday, a new Sepher Torah will be dedicated. The Executive of the New Beth Hamedrash are the Building Committee, composed of the following gentlemen:—Messrs. P. Freeman, J. Guttenberg, H. Hantman, J. Kaller, J. Kibel, M. Kruntz, M. L. Krawitz, H. Rothfield, Isaac Schneideman, Isidore Schneideman, S. Schneideman, M. Wiseman. The following are the Hon. Officers: President, Mr. S. Rosenberg, Vice-President; Mr. A. Mickler, Treasurer; Mr. A. Erdberg; and Hon. Secretary, Mr. S. Levinstein.

RHYL. At a meeting held last Sunday, the Rev. L. Abrahamson was appointed Reader at the services for the ensuing festivals which will be held at the County Chambers, 4, Queen's Street.

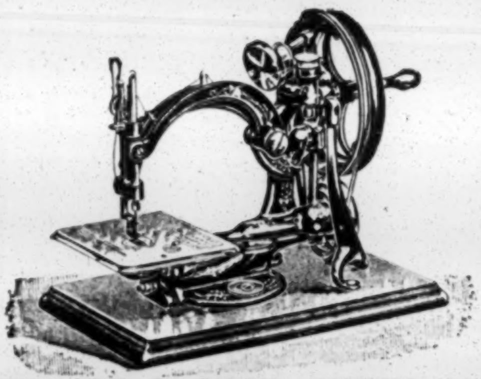
SOUTHPORT. Mr. Joseph Lambert was awarded a silver medal for his exhibit of carnations at the Shrewsbury Floral Fête held last week.

A number of members of the congregation gathered at the Synagogue on Sunday, to present an illuminated address to Mr. S. Abouhab, as a token of gratitude for services rendered to the congregation during the three years he acted as Hon. Secretary, until his departure to Manchester last month. The President, Mr. D. Finestone, made the presentation, and several other speakers followed. Mr. Abouhab suitably replied. It may be mentioned that the address was designed and executed by the veteran artist, Mr. A. Lambert, who celebrated his golden wedding last winter, at the age of 87. Mr. and Mrs. Abouhab were afterwards entertained to dinner by the President at his residence, 27, Scarisbrick Street.

STROUD. A general meeting was held last Sunday at the Synagogue School, Mr. Malinski presiding. The following were unanimously elected:—The Rev. Z. Domivitz, of London, late of Paris, Minister to the congregation; Mr. Louis Weinberg, President; and Mr. I. M. Shane, Hon. Secretary (twenty-first year).

Stepney Orthodox Synagogue.—The Rev. Reuben Tribich, of Bradford, preached last week at this synagogue, and in the course of his address, deprecated the canting hypocrisy of present-day Jews, in particular the class who openly professed orthodoxy, yet whose inner life was of sham and fraud. He urged unity of purpose, unity of action, and unity of body and soul; only then could they serve their religion and honour the name of the Almighty. Then would Heaven bless their every effort and strengthen the work of their hands.

A Perfectly NOISELESS Sewing Machine:—
Willcox & Gibbs



"Automatic"
(HAND OR TREADLE).

Sent Carriage Paid for
FREE TRIAL.

The Highest Excellence and Usefulness.

BEWARE OF . .
. . IMITATIONS.

PRICE LIST ON APPLICATION

WILLCOX & GIBBS SEWING MACHINE COMPANY.
Chief Offices for Europe—37 & 39, Moorgate Street, LONDON, E.C.
Depôts or Agents in most towns.

J. TANN'S
'ANCHOR RELIANCE'
£5 5s. SAFES
LISTS FREE.
NEWGATE STREET. E.C.

ELECTROLYSIS.
Superfluous hair permanently removed without a scar.
CURE GUARANTEED.
Miss THOMSON (From Mrs. POMEROY'S),
186, REGENT STREET, London, W.
Hours, 10 to 6; Saturdays, 10 to 4. TERMS MODERATE.

Prizes and Certificates.

◆

LONDON COLLEGE OF MUSIC.—The following pupils of Mr. J. J. Bruske (Senr., Cert., Trinity College, London), 139, High Street, Shoreditch, passed the recent practical and theoretical examinations in the various sections: Miss Hettie Dembina, Harcourt Lodge, Harcourt Avenue, Manor Park, was awarded the Diploma of Associate (A.L.C.M.), having passed the higher examination in pianoforte playing, harmony and form. This diploma confers the right of wearing the gown and cap of the College. Myer Lipschutz, 182, Kingsland Road, passed first-class the senior examination in pianoforte playing. Cilia Liskosky, 98, Stepney Green, passed with honours in elementary pianoforte playing. Esther Cohen, 107, Hanbury Street, was also awarded the Honours Certificate in elementary pianoforte playing. Alice Bass, 130, Old Montague Street; Hettie Landau, 4, Salter Street, Cannon Street Road; and Ada Goldberg, 34, Underwood Street, Whitechapel, passed the examination in pianoforte playing (primary division); E. Close, 183b, Coldharbour Lane, Camberwell, passed first class in theory of music (junior); Ernestine Weinberg, 78, Virginia Road, Shoreditch, passed first-class in elementary theory of music. M. Cooper, 2a, Tenter Street N., Goodman's-fields, was also awarded a first-class certificate for elementary theory. Sarah Hyams, 103, Old Montague Street, passed in theory of music (junior division). Maria Nathan, 15, Leman Terrace, Stepney, passed in theory of music (junior division). Kate Levene, 25, Spital Square, who was awarded the local prize for the highest marks in elementary theory at the April Examination, passed recently the Junior Examination in theory of music. Fanny Pinkus, 13, St. Peter's Road, Mile End; Ettie Levy, 3, Sidney Square, Stepney; and Eva Goldstein passed the Elementary School Examination in pianoforte playing at the Associated Board of the Royal Academy of Music and the Royal College of Music.

OXFORD LOCAL EXAMINATION.—At the recent examination held at Lady Holles' School (centre), Marjorie, youngest daughter of Mr. and Mrs. Joseph, of Stamford Hill, and pupil of the above School, passed successfully.

REBECCA F. LIPSON, age 14, youngest daughter of Mr. and Mrs. Samuel Lipson, of Queen's Road, Liverpool, has passed with honours the Oxford Local Examination, held recently at the Royal Institution, Liverpool Centre, Colquitt Street.

JOHN CRIPPS, aged 12, son of Mr. and Mrs. John Cripps, 111, Seven Sisters-road, pupil of St. Matthew's Schools, City Road, has gained a Worrall and Fuller Exhibition of £12 a year for three years. Abraham Cripps, aged 10, has won a similar scholarship, of £2 a year for four years.

STEPNEY TALMUD TORAH.—About 150 children attending the Stepney Talmud Torah, Redman's Road, as well as those of the branch Talmud Torah in Virginia Road, Bethnal Green, had their annual outing to Rye House last Sunday. The children were accompanied by the head-teacher, the Rev. Mr. Goldblum, and the other teachers. The programme of the day's entertainment was successfully carried out by the Excursion Committee, consisting of Messrs. Chissick, Gallant and Schwartz. Conversation throughout the day was carried on in pure Hebrew. The children entertained the visitors, who numbered over 200, with a sketch in Hebrew of "David and Goliath." Before returning home, the Rev. Mr. Goldblum addressed the assembly on the importance of the Talmud Torah, which is in great need of help, especially as it it is about to move to more commodious premises. He thanked the Committee for the enjoyable day they had provided for the children.

COUNTRY HOLIDAY FUND (JEWISH BRANCH).—On the 18th inst., the children, numbering 100, staying at Linslade (Bucks), visited the beautiful grounds at Ascott, through the kindness of Mr. Leopold de Rothschild. After a tour of the gardens the children sat down to a plentiful tea. Before returning, a match was played on the cricket field between the City boys and the Westminster boys. The girls were provided with tennis rackets and balls. Before departing, the whole party gave three cheers for Mr. de Rothschild. The party was accompanied by Messrs. A. and J. Rapp, Superintendents at Linslade. This was the second party to visit Ascott this year. The first party went on the 3rd inst. Last year the children, to the number of 95, visited Ascott, and were also entertained to tea.

CENTRAL SYNAGOGUE.—The Rev. Michael Adler has forwarded to the Treasurer of the Jewish Branch of the Children's Country Holiday Fund the sum of £30 1s. 2d. Of this sum, £10 2s. 2d. was collected by the children of the Religion Classes, and £14 6s. was contributed by the pupils of Miss Bennett, Endsleigh College.

MILE END NEW TOWN SYNAGOGUE.—Mr. and Mrs. L. Joseph have presented oil-cloth to the synagogue, in honour of their son's Barmitzvah.

ARTILLERY LANE SYNAGOGUE.—The Rev. David Kohn-Zedek delivered, last Sunday, a lecture on Zionism, in which he spoke of the life and merits of the late Dr. Herzl.

THE JUDÆANS.—The first annual excursion took place last week, under the direction of Messrs. D. Stitzer, A. Levy and D. Goldstein, to Southend. The outing was very successful.

"I Will Have Vi-Cocoa."

Your grocer and every other grocer, too, can tell you of men and women who week after week regularly use Dr. Tibbles' Vi-Cocoa, and who, to use a common term, "swear by it," as a nourishing and stimulating Food Beverage.

Are you a regular drinker of Vi-Cocoa? If not, why not?

Dr. Tibbles' Vi-Cocoa, by taking the place of stimulants of an ardent nature, has made happy many a home which otherwise to-day would have been wretched, and the ultimate effects of which it is impossible to foresee. For breakfast, dinner, supper—indeed, at any hour of the twenty-four—Dr. Tibbles' Vi-Cocoa will be found light and refreshing; it leads the way among all beverages, and nothing can equal it.

Dallmeyer's
PRISMATIC BINOCULARS
MADE IN ENGLAND. (PATENT).
For the Holidays
Best for Tourists and Climbers. The Lightest, Most Powerful and Most Durable. **Range of Separation** from 55 to 70 mm. **Quality**—the Highest. **Price**—the Lowest.
Illustrated Booklet Free on Application.
J. H. DALLMEYER, Ltd., 25, Newman St., London, W.

COHN'S High Class Kosher RESTAURANT
has been transferred to more commodious and
more suitable Premises at—
154 and 155, Houndsditch
[two doors west of former premises.]

Beautifully Appointed. Electric Light. Telephone, and every convenience
Rooms for Weddings, Parties and Meetings.
The Comfort of Visitors to this Restaurant will continue to receive the mos careful attention.

Change of Air not Enough

WHEN CHANGE OF BLOOD IS NEEDED.

DR. WILLIAMS' PINK PILLS GIVE NEW BLOOD FOR OLD

CHANGE of air is a good remedy for the tired, worn-out feeling that hot weather leaves. But it is not always enough. Sometimes we need a change of Blood—new blood for old, pure blood for blood that is impoverished, thin, and impure. Dr. Williams' Pink Pills for Pale People have cured all sorts of disorders arising directly or indirectly from want of new blood, and the Dr. Williams' Medicine Co. can refer to persons who have been thus cured in all parts of the country.

Mrs. Etherington, wife of a well-known and prosperous tradesman at 1 Grand Parade, Brighton, had change of air and lives in the finest air of the kingdom—Brighton sea-front. Yet she went from bad to worse, and was thought to be dying, until Dr. Williams' Pink Pills were given her. Her story is intelligent and conclusive. Well knowing that her words were to be published in the local newspaper, the *Sussex Evening Times*, she said:

"In 1902 we were living near Maidstone, and during the summer I suffered greatly from Indigestion and Neuralgia. The doctor ordered change of air, but a visit to Hastings did no good; in fact I became worse there. I contracted Bronchitis and Pneumonia with inflammation of the bowels. I was attended by two doctors, but became so ill that I was unable to take their medicine."

"Yes," said Mr. Etherington, "and I said 'Don't give her any more medicine.' She had then been laid up four months, and was like a skeleton. We thought her dying, and wired for her relatives to come and say good-bye. All at once I thought of Dr. Williams' Pink Pills, and remembering that I had myself taken them with most satisfactory results, I sent for a box. At first I gave my wife but one pill a day, but in two or three days there was a marked improvement. The pains became less severe, and she began to take nourishment. Then I gave her one pill after each meal, and slowly increased the dose until she took nine pills a day. The improvement became more apparent every day, and within a month of first taking the pills she began to go out. In a very short time she was able to resume her domestic duties."

"What is your state of health now, Mrs. Etherington?" the reporter asked.

"Perfect," was the reply. "My friends say my cure is marvellous. I frequently recommend Dr. Williams' Pink Pills for Pale People to customers who complain of indisposition."

Change of air failed to cure. Change of blood cured. It was purely a case of blood-making, and Dr. Williams' Pink Pills have, in the same way, cured anæmia (which is simply bloodlessness), Consumption, Decline, Eczema, and all other diseases of the blood, as well as Rheumatism, Paralysis, Gout, Sciatica, and the ailments women endure in silence. The genuine pills bear Dr. Williams' name, and substitutes should be avoided, as they never cured anyone. Dr. Williams' Medicine Co., Holborn-viaduct, London, will send a box post free for 2s. 9d., or six for 13s. 9d., but they can be had at all medicine shops, if purchasers insist on having the genuine. Sufferers should write to the Correspondence Dept., giving particulars of their case.—[Advt.]

MRS. ETHERINGTON, *whose life was despaired of. Dr. Williams' Pink Pills for Pale People cured her in a month.*

BROWN'S BRONCHIAL TROCHES.
Cure COUGH, COLD, HOARSENESS, and INFLUENZA
Cure any IRRITATION or SORENESS of the THROAT.
Relieve the HACKING COUGH in CONSUMPTION,
Relieve BRONCHITIS, ASTHMA, and CATARRH,
Clear and give STRENGTH to the voice of SINGERS,
Indispensable to PUBLIC SPEAKERS.
Sold throughout the world at 1/1½ per box.

HOLLOWAY'S PILLS are admirably adapted for curing diseases incidental to females. At different periods of life women are subject to complaints which require a peculiar medicine; and it is now an indisputable fact that there is nothing so suitable for complaints of this nature as Holloway's Pills. For all the debilitating disorders incidental to the sex, and in every contingency perilous to the life and health of women—youthful or aged, married or single—they are a safe and reliable remedy. Their purifying qualities render them invaluable to females of all ages. They are searching and cleansing, yet invigorating; a few doses will speedily remove irregularities in the system, and thereby establish health on a sound and firm basis. [Advt.]

— SPECIAL —
CHEAP DAY EXCURSIONS.
London Brighton & South Coast Ry.

FROM	A	B	C
	a.m.	a.m.	a.m.
London Bridge	8 8	8 30	8 40
Shoreditch	7 55	7 55	8 24
Whitechapel	7 57	7 57	8 26
Shadwell	8 0	8 0	8 29
Wapping	8 2	8 2	8 31
Rotherhithe	8 4	8 4	8 33

A—Mondays: Hastings, Bexhill and Eastbourne, 5s., Seaford, 4s. 6d.
B—Mondays: Brighton and Worthing, 4s.
C—Sundays: Brighton and Worthing, 4s.

SEASIDE FOR 8 OR 15 DAYS.—From London Suburban Stations. WEDNESDAYS, 6s. to Brighton, 6s. 6d. Worthing. THURSDAYS, 6s. 6d. to Seaford, 7s. Eastbourne, Bexhill and Hastings. FRIDAYS, 6s. 6d. to Littlehampton, 7s. Bognor and Chichester, 7s. 6d. Havant and Portsmouth, 9s. Ryde, 11s. Isle of Wight.

Details of Supt. of Line, L.B. & S.C.R., London Bridge.

RAMSGATE.

JEWISH BOARDING HOUSE,
The Misses Solomon,
5, VICTORIA PARADE.

THE House occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

RAMSGATE.

JEWISH BOARDING HOUSE.

Mrs. and the Misses Barnett, "Laurel House, 22, Albion Place. The house commands a splendid sea view (south aspect), and is replete with every home comfort, containing drawing, dining and smoke rooms, spacious bedrooms. Bath, hot and cold. Bicycle accommodation. Also at London.

RAMSGATE.

The New Central Kosher Hotel.

Every comfort and accommodation; lofty well-furnished dining, drawing, and bedrooms; bath (hot and cold); cuisine, strictly orthodox; meals provided for non-residents; moderate terms; early application respectfully requested to Mark Cohen, Manager.

ROMAIN'S

Jewish Boarding Establishment,
11, AUGUSTA ROAD,
RAMSGATE.

High-class catering; moderate terms; large or small parties catered for; visitors can join at meals. Open throughout the year.

RAMSGATE.

JEWISH BOARDING HOUSE,
Mrs. A. DA COSTA,
19, WELLINGTON CRESCENT.

The house commands a splendid sea view, facing promenade and gardens; every home comfort; drawing, dining and spacious bedrooms; moderate terms.

"ST. ELPHINS,"

QUEEN'S ROAD.
RAMSGATE
Proprietress - Mrs. JOSEPH.

Private Boarding House replete with every home comfort; good cuisine; well-situated close to sea front; special arrangements made for young people; bicycle accommodation and large garden.

כשר BLACKPOOL. כשר

65, PARK ROAD.

Private Boarding House, situated in the best position, near to the North Pier and all amusement places.

Mrs. H. Kauffman.

SOUTHSEA.

JEWISH BOARDING HOUSE
Mrs. A. Ehrenberg,
GLENDON HOUSE, 23, NIGHTINGALE ROAD.

Facing sea and pier; large dining, drawing, and lofty bedrooms; bath (hot and cold); every home comfort; orthodox; terms moderate.

OSTEND

כשר Hotel Restaurant Frank
Facing Kursaal and Baths.
Finest position. Moderate terms
Boulevard van Iseghem, 60.

During the holidays the charge for board and lodging is 8/- per day. Service in the Synagogue during the holidays.

PARIS.

THE PRINCE ALBERT.

A small refined Hotel managed by an English lady (Jewess). Moderate charges.

Address: Miss VOS,
5, rue St. Hyacinthe, Tuileries.

Duncan House, Camperdown.

Gt. Yarmouth.

In response to enquiries, Mrs. Israel will remain, as above, till September 29th, and will be pleased to receive visitors during the Holydays. Divine Service at Synagogue. Moderate inclusive charge.

WESTCLIFF-ON-SEA.

Rosaline House,
5, AVENUE ROAD.
STRICTLY KOSHER BOARDING HOUSE

Terms moderate; few minutes from sea
Early applications for the Holydays.
Minyan will be held.
Proprietors: Mr. and Mrs. S. Shmith.

WESTCLIFF-ON-SEA.—Furnished apartments all the year round, with use of kitchen; few minutes from sea and rail. Apply Mrs. L. Abrahams, 4, Finchley-road, Westcliff-on-Sea.

HARROGATE.

"THE HAWTHORNS," 89, VALLEY DRIVE.
JEWISH BOARDING HOUSE.

Excellent cuisine and home comforts. Under superintendence of Mrs. Barczinsky and daughters. Service will be held on the ensuing holidays. Early application will be esteemed a favour.

HARROGATE.

'The Hollies,' 103, Valley Drive.
Mrs. Goodman, Proprietress.
ORTHODOX PRIVATE BOARDING ESTABLISHMENT.

Every home comfort; Excellent cuisine; Services will be held during the ensuing holidays. Early application will oblige.

RAMSGATE AND BRIGHTON.

JEWISH BOARDING HOUSE.
25, Wellington Crescent.

Mrs. Lewis has again taken the above commodious residence, and will be pleased to receive visitors. Moderate terms; full sea view; every comfort; best treatment; bicycle accommodation; finest position in Ramsgate. Also at 26, Russell-square, Brighton.

WESTCLIFF-ON-SEA.—Furnished apartments; 3 minutes sea and station; every home comfort; well furnished and homely attendance.—"Mandalay" St. Helen's-road.

LONDON.

WARRINGTON MANSIONS.

17, 19, 21, WARRINGTON CRESCENT, MAIDA VALE, W.

RESIDENTIAL HOTEL.

The most perfectly appointed Establishment in London.

VERY ELEGANT RECEPTION ROOMS.

BEDROOMS ON EVERY FLOOR SEVERAL BATH-ROOMS.

This **ESTABLISHMENT** is unrivalled for Homelike Comfort and Cheerful Surroundings. The **TABLE** is liberally supplied with everything of the **BEST QUALITY**, and the **CUISINE** unsurpassed.

The **MANSIONS** are most conveniently situated for the City, Theatres, Shopping, Post, and Telegraph Offices.

Telephone No. 3702, Paddington. ***Visitors' "At Homes," &c.***

Terms from Two Guineas per week. Proprietress—Mrs. Saunders.

"FAIRHOLME,"

185, Sutherland Avenue, Maida Vale.

This Commodious and well-arranged **Boarding Establishment** is most conveniently situated, near 'bus and train. Spacious and lofty bedrooms. Large garden and tennis lawn. For terms, apply to Miss G. JACOB.

MARGATE.

MANSFIELD HOUSE COLLEGE,

32, EASTERN ESPLANADE, CLIFTONVILLE.

Under Distinguished Patronage. Established in London 1894.

Mrs. Blanche Poole and Miss Maude Levy beg to announce that they have acquired the above commodious premises, which will be Opened on September 21st.

EASTBOURNE.

12, Jevington Gardens.

Miss FLORENCE HYAM has again taken a house at Eastbourne, and will be pleased to receive paying guests. The house is situated in a sheltered position close to Sea, Devonshire Park, Baths and Wish Tower. Excellent Cuisine Provided. Orthodox. Smoking Room. Tennis Lawns.

HIGH-CLASS

BOARD AND RESIDENCE

FOR LADIES & GENTLEMEN.

Exceptionally well appointed house; every attention to comfort; excellent cuisine; sanitation perfect; inclusive terms.

Address Mrs. J. Hart,
HARDINGSTONE,
96, Sutherland Avenue, W.

THE MISSES ANSELL

"JAMAICA HOUSE,"
21, TORRINGTON SQ., W.C.
BOARD & RESIDENCE.

With every Home Comfort, Liberal Table, Baths, hot and cold.

BRIGHTON.

Homelands, 2 & 3, Bedford Place.

JEWISH BOARDING HOUSE. Near West Pier and Lawns; large dining, drawing and lofty bedrooms; sanitary arrangements perfect; bath, and every home comfort; liberal table; cuisine under the personal supervision of Mr. Jacobs.

Mr. and Mrs. Jacobs.

BRIGHTON.

MISS KATE LYONS,
"GLENLEON."
132, Kings' Road,
(Formerly the Continental Hotel).

Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

CONGREGATIONAL, &c.

WANTED, CHAZAN, Shochet and Baal Corah; salary £50 per annum.—Applications to Mr. A. Goldstone, President Great Yarmouth Hebrew Congregation, 130, King-street.

Kilburn Conservatoire,

23 GREVILLE ROAD, ST. JOHN'S WOOD N.W
Principal ... Miss Gertrude Azulay.

Pianoforte School for professional and amateur students. Ensemble practice. Sight reading. Theory.

Prospectus on application to Secretary.

CANCER HOSPITAL (FREE),

Fulham Road, London, S.W.

PATIENTS seen daily on their own application at 2 o'clock.

FUNDS URGENTLY NEEDED for General Expenses and for the Research Department.

Secretary, Fred. W. Howell.

A SUCCAH for sale.—Apply 10, Mildmay-grove, Newington Green, N.

H. FISHER, Kosher Butcher and Poulterer, 43a, Goldhawk-road, Shepherd's Bush, 29, Broad-street, Golden-square, and 16a, Charlotte-street, Fitzroy-square, W. Always on hand high-class quality of meat and poultry. Hindquarters authorised by Dr. Adler. Telephone, 1,199, Western Post Office.

FOLKESTONE.

Miss LEON

having secured the same commodious residence as last year, will be pleased to receive visitors. The house faces the **Leas**, comprises large and well-appointed Bedrooms (**Sea View**), Bath (hot and cold), large Dining, Drawing, and Smoking Rooms, **Electric Light**, &c., and will be conducted on the most modern and strictly orthodox principles.

FOR TARIFF AND FURTHER PARTICULARS—
2, CLIFTON CRESCENT, FOLKESTONE.

Having secured further premises for the month of August, will be pleased to receive early applications.

Now Open. . .

MARGATE.

25, EASTERN ESPLANADE, CLIFTONVILLE.
(Corner of Harold Road, opposite Hydro.)
HIGH-CLASS JEWISH BOARDING ESTABLISHMENT.
Conducted by Miss BOAS.

The above well-furnished and commodious residence is conducted on strictly orthodox principles. It has a sea view, large dining, drawing, smoking and recreation rooms; good garden; bath rooms; best situation in Margate. Apply as above.

LONDON: "Erlesmere," 109, Sutherland Avenue, Maida Vale, will be Re-opened by Miss Boas in September.

BRIGHTON.

Parker's Hotel (Late Hamblin's).

. . 54, KING'S ROAD. . .

THE ONLY ORTHODOX FULLY LICENSED JEWISH HOTEL on the FRONT.

30 Bedrooms; Drawing, Smoking and Reading Rooms. Large Dining Room with separate Tables. Cuisine of the best. Electric Light Throughout.
TERMS from 2½ guineas. Bath Rooms (hot and cold). Perfect Sanitary Arrangements.
Telephone No. 78. Telegraphic Address: "Hamblins, Brighton." | Proprietor: **H. S. PARKER, late of the Grand Theatre, Islington.**

GUILD! GUILD! GUILD!

NEW YEAR CARDS.

Special Private Cards Printed to Order. (The Cheapest in the Trade.)

A. BOAS & Co., Drapers,

139, Newington Green Road, N.

A splendid assortment in all the newest designs from ½d. each upwards, or 18 Handsome Cards sent post free for 1/1 to all parts. All articles are ready for the coming clothing guilds. (Parcels sent to all parts.)

טליתים TALISIM. טליתים

The Cheapest House in London.

A ADLER & Co.,

42, BRICK LANE, E.

Hebrew and English Booksellers and Manufacturers of Silk and Woollen Tallism, beg to notify the public that they have at the above address, an enormous stock of ספרי תורות תפלין חומשים מחזורים תפלות ארבע כנפות זוזות ש״ס ופוסקין מדרשים וספרי השכלה ופרוכתן. Silk and Woollen Talisim. Talmudical and Literary Books, Prayer-Books, &c., gold and silver embroidery in Wholesale and Retail at the lowest possible prices. Country orders punctually attended to.

C. C. & T. MOORE,

AUCTIONEERS, SURVEYORS, ESTATE and HOUSE AGENTS.

House Property Sales at the Auction Mart on Thursdays. (Held for 69 years).

Special attention given to rent Collecting. Necessary Repairs are carried out under the supervision of a member of the firm. To be Let List issued bi-weekly.—Offices, 7, Leadenhall-street, Cornhill, E.C., and 144, Mile End-road, E.

L. LEVIEN,

COOK & CONFECTIONER,

55, Kentish Town Road, N.W.

(Late 92, Seymour-street, Euston-square.)

Tables, Seats, Plate, Cutlery, China, Glass, &c., lent on hire. Estimates for large or small parties by Contract or otherwise, free. Cooks and Waiters Sent Out.

J. SAMUEL & SON,

Monumental Masons & Undertakers,

Established 60 years.

Works—147, Sidney Street, MILE END, E.

Headstones, Tombs, and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite, and Marble with the Imperishable Lead Letters. Designs, &c., forwarded on application. Funerals and Removals conducted according to Jewish rites. Telegraphic Address: Martsivoh, London.

A. VAN PRAAGH,

MONUMENTAL MASONS,

Sclater Street, Shoreditch London, E.

Monuments, Tomb and Headstones erecte in Stone, Marble, and Granite, with the imperishable lead letters. Designs, &c., forwarded on application. Private address: 7, Ferntower-road, N.

HARRIS & SON,

MONUMENTAL MASONS.

Works: 1a, Beaumont Street, Mile End, E.

Headstones, Tombs, and Monuments supplied for all cemeteries in Stone, Aberdeen Granite, and Marble, with imperishable Lead Letters. Designs, &c., forwarded on application. Telephone No. 3,123, Eastern."

MORRIS VAN RYN,

The Willesden Monumental Works.

335, HIGH ROAD, WILLESDEN.

Close to the Cemetery.

Monuments, Tablets, &c., in Granite, Marble, or Stone, fixed in any cemetery, or sent abroad. Repairs executed on moderate terms. Designs & Estimates free.

Architectural and Ecclesiastical Masonry

Sea Sickness Is Preventable.

Mr. Labouchere in *Truth* writes: "The only remedy is my trusty Yanatas. It absolutely prevents sea-sickness."

May be obtained of all Chemists, 2/9 and 4/6 per bottle, the latter sufficient supply for yourself and a friend, or direct (postage 4d. extra) from ***LAMPLOUGH, Ltd.,*** Chemists, Strand, W.C.

CIRCUMCISION.

REV. A. TERTIS, "SPECIALIST,"

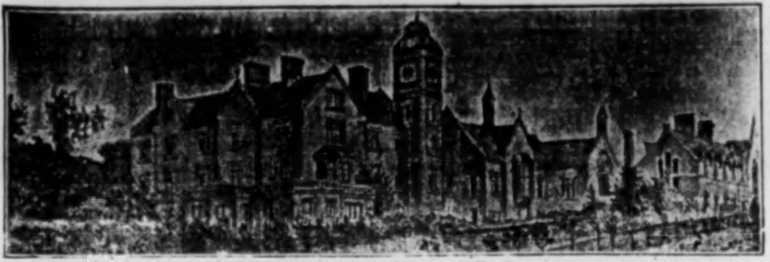
Surgical Cases attended to in Gentile families.

Office—20, Princelet Street, E.

Correspondence—

33, Listria Park, Stoke Newington, N.

CRAUFURD COLLEGE, MAIDENHEAD.



CRAUFURD COLLEGE, which was built specially for its purpose, consists of an extensive range of buildings, most conveniently arranged for both the comfort and the efficient training of a large number of pupils, and replete with every requirement demanded by a high standard of educational efficiency.

Besides spacious Schoolrooms, Dining-hall, and Dormitories, the School has a large Playground, Cricket and Football Field, Racket Court, Fives Courts, Tennis Court and covered Playground. There are also a SWIMMING BATH, CHEMICAL LABORATORY and a GYMNASIUM.

The College is situated on high ground about three-quarters of a mile from the station, 1½ miles from the river, on deep gravel soil.

All particulars may be obtained from Mr. JAMES L. POLACK, the Headmaster.

Established 1855.

Telephone No. 395 Central.

PASTRYCOOK *J. Cohen* CONFECTIONER,

Caterer for Wedding Breakfasts, Ball Suppers, &c.

63 & 65, MIDDLESEX STREET, ALDGATE.

Luncheons Served Daily in Restaurant from 12 till 3.

Bride Cakes, Ices, Jellies, to order. Tables, Rout Seats, China, Glass, Cutlery, &c., lent on hire.

PREMIER BAND . .

The best obtainable Band and Musicians for

Dances, Receptions, Weddings, &c.

Telephone No. 7458 Central. **45, Newcastle Street, Aldgate.**

סליחות

Selicoth for the Propitiatory and Penitential Days and minor Fasts, &c., with the Daily Morning Prayer, with English Translation. Price ***5/-.***

VALLENTINE'S ANGLO-JEWISH ALMANAC AND DIARY.

FOR THE YEARS 5665, 5666 (1904, 1905, 1906).

Price by Post ***6½d.,*** or in cloth gilt, ***1/1.***

GREET YOUR FRIENDS ABROAD.

New Year Cards in Great Variety.

Just Issued.—New Tables of Dates till 1918 and 1920. For Festivals and Pentateuch. Price ***1/6*** each, or ***2/6*** for the two sets.

VALLENTINE'S TALLISIM & BOOKS

ARE THE BEST APPRECIATED

Barmitzvah Presents. Wedding Presents. Birthday Presents.

The only house manufacturing

SILK TALLISIM of PURE ENGLISH SILK

Prices lower and quality far superior to foreign manufactured articles.

EMBROIDERY.—Every description for Synagogue and private use. All English work. Estimates gratis. The Largest Assortment of School Books in England.

SEPHER TORAHS ספר תורה and every requirement for Synagogue use.

P. VALLENTINE & SON,

7, North Crescent, Tottenham Court Road, & 11, Duke St., Aldgate.

Telephone 6 205 Gerrard.

— We have received a splendid consignment of —

CITRONS and PALMS.

SEND FOR PRICES BEFORE ORDERING ELSEWHERE.

TELEGRAMS: "OLENTIA, LONDON."

JACOBS' CELEBRATED OIL,

WHOLESALE AND RETAIL AT

H. & S. JACOBS,

GROCERS, CHEESEFACTORS AND OIL MERCHANTS,

4, ST. JAMES'S PLACE, ALDGATE, LONDON, E.C.

OILS.

Telegrams: "Seedcake, London."

National Telephone No. 1806 Dalston.

The Very Best

SALAD OIL

4/- per gallon.

LAZARUS BROTHERS

OUR NAME IS A GUARANTEE OF QUALITY.

The Finest

NUT OIL procurable at **5/-** per gallon.

☞ A Trial will please you and ensure your future custom.

Winchester Oil Warehouses, Winchester Place,

High Street, Kingsland, N.E.

Delivered free in London. Carriage paid in the United Kingdom on 5 gallons.

L. A. BRITTON AND SONS,

26 & 27, DUKE STREET, ALDGATE, E.C.

NOTED FOR THE FINEST COOKING & SALAD OILS,

AND

HIGH-CLASS PROVISIONS ONLY.

Spanish Olives in kegs containing about ½-gall, 3/- per keg.

SHIPPING AND COUNTRY ORDERS RECEIVE SPECIAL ATTENTION.

Our Establishment is Closed on Sundays at 5 p.m. Telephone No. 2590 Avenue.

UNION-CASTLE LINE

TO SOUTH AFRICA

ROYAL MAIL SERVICE.

LONDON and SOUTHAMPTON to CAPE COLONY, NATAL, DELAGOA BAY, BEIRA, &c., via Madeira, Canary Islands, Ascension, and St. Helena.

Steamers.	Service.	London	Southampton.
*KINFAUNS CASTLE	Royal Mail	—	Aug. 27
‡GASCON	Intermediate	Aug. 26	Aug. 27
GOTH	Extra	Aug. 31	Sept. 1
*BRITON	Royal Mail	—	Sept. 3
†GUELPH	Intermediate	Sept. 2	Sept. 3
*KILDONAN CASTLE	Royal Mail	—	Sept. 10
aBRAEMAR CASTLE	Intermediate	Sept. 9	Sept. 10

*Via Madeira. †Via Las Palmas.

‡Via Teneriffe, Ascension, and St. Helena.

a Via Teneriffe.

Special Train from Waterloo to Southampton every Saturday.

Special arrangements made for passengers of the Jewish Religion.

Apply to

DONALD CURRIE & Co. *Managers,*

3 & 4, Fenchurch-street, London, E.C.

West-end Agencies: The Sleeping Car Co., 20, Cockspur-street, S.W., and Thos. Cook and Son, 13, Cockspur-street, S.W.

BIRKBECK BANK

ESTABLISHED 1851.

2½ per cent. INTEREST

allowed on Deposit Accounts Repayable on Demand

2 per cent. INTEREST

allowed on Current Accounts on minimum monthly balances when not drawn below £100.

Advances made. **Stocks and Shares** bough and sold.

Apply C. F. Ravenscroft, Secretary, Southampton Buildings, High Holborn, W.C.

D. BERKOVSKY,

213, COMMERCIAL RD., E.,

— The Up-to-date —

Ladies' Tailor and Costumier,

Fit and style guaranteed.

Costume complete from 50/-. Ladies' own materials made up.

L. REES,

GRAND

HAIRDRESSING SALOONS for LADIES and GENTLEMEN,

9, CLIFTON ROAD, MAIDA VALE, W.

Chiropody, Manicure, Specialité for Waving. Hair Colouring, and Treatment for the Hair. Male and Female Assistants employed in the Ladies' Saloon.

Large stock of Ornamental Hair, Fringes and Transformations.

Telephone 2,468, Paddington.

WITHERS, ENGLEFIELD & Co., Baker Street and George Street, Portman Square, W., supply Jewish Wedding Dinners, Ball Suppers, and every other kind of entertainment by contract, in town or country, in first-class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons and superintended by them personally. Everything supplied is of the best quality, and all the plate, china, glass, are of modern description.—A Jewish Cook employed.

COALS.

G. J. COCKERELL & Co., Est. 1833. (Incorporated with Rickett Cockerell and Co., Ltd.) Coal Merchants to his Majesty the King. Central Office, 13, Cornhill; and at 9a, Royal Hotel Buildings, Victoria Embankment, E.C.; Eaton Wharf, Pimlico; Westbourne Park Depot, W.; Durham House, West Hill, Wandsworth; Sunderland Wharf, Peckham; also at South Transept, Crystal Palace, Brighton and Croydon, at local rates.

G. J. C. & Co., sell COALS at the LOWEST POSSIBLE PRICES for CASH Payments. See daily papers.

BORWICK'S POWDER

Makes the Sweetest Bread, Cakes & Pastry.

The Best BAKING POWDER in the World

London: Printed and Published by Solomon Davis, at the Office, 2, Finsbury-square, London, E.C., August 26, 1904.—[Telephone No. 695, London Wall.]